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RUSSIA

UNITED STATES

INTOXICANTS AND OPIUM IN ALL LANDS AND TIMES

by

Dr. and Mrs. Wilbur F. Crafts

and

Mary and Margaret W. Leitch

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INTOXICANTS & OPIUM IN ALL LANDS AND TIMES

President William McKinley, in *Message*, Dec. 3, 1900:—We have been urgently solicited by Belgium to ratify the international convention of June, 1898, amendatory of the previous convention of 1890 in respect to the regulation of the liquor trade in Africa. Compliance was necessarily withheld, in the absence of the advice and consent of the Senate thereto. The principle involved has the cordial sympathy of this Government, which in the revisionary negotiations advocated more drastic measures, and I would gladly see its extension, by international agreement, to the restriction of the liquor traffic with all uncivilized peoples, especially in the western Pacific. [Treaty ratified December 14, 1900. See document, *Executive B*, 56th Congress, 1st Session.]

Lodge Resolution, Adopted by U. S. Senate, Jan. 4, 1901, also approved by President Roosevelt: *Resolved*, That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the Signatory Powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

President Theodore Roosevelt, in *Message*, Dec. 2, 1901: In dealing with the aboriginal races few things are more important than to preserve them from the terrific physical and moral degradation resulting from the liquor traffic. We are doing all we can to save our own Indian tribes from this evil. Whenever by international agreement this same end can be attained as regards races where we do not possess exclusive control, every effort should be made to bring it about.

Secretary John Hay, U. S. State Department (in letter of Dec. 11, 1901, replying to Chairman of Native Races Deputation): Your suggestion that I call the attention of the nations concerned to the Resolution of the Senate, adopted Jan. 4, 1901, as likely to have influence by indicating the concurrent opinion of the two branches of the treaty making power, the Senate and the Executive, has my cordial acquiescence. In view of the circumstance that the former representations to the other powers were made by the British Government as well as by our own, I shall initiate renewed overtures in the proposed sense by communicating the Senate Resolution to the British Government, with the suggestion that it be made the basis of concurrently reopening the question with the powers having influence on commerce in the Western Pacific, or in any other uncivilized quarter where the salutary principle of liquor restriction could be practically applied through the general enactment of similar laws by the several countries or through a conventional agreement between them.

THE men who, like Paul, have gone to heathen lands with the message, "We seek not yours, but you," have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices. The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who, less than our



*Very truly yours
Benjamin Harrison*

children, have acquired the habits of self-restraint? If we must have "consumers," let us give them an innocent diet.—From opening address of ex-President Benjamin Harrison as Honorary President Ecumenical Missionary Conference of 1900.

It does seem to me as if the Christian nations of the world ought to be able to make their contact with the weaker peoples of the earth, beneficent and not destructive, and I give to your efforts to secure helpful legislation my warmest sympathy. Letter to Rev. W. F. Crafts, Jan. 1, 1901.

Intoxicants & Opium

IN ALL LANDS AND TIMES

A TWENTIETH-CENTURY SURVEY OF
INTEMPERANCE, BASED ON A SYMPOSIUM
OF TESTIMONY FROM ONE HUNDRED
MISSIONARIES AND TRAVELERS

By DR. & MRS. WILBUR F. CRAFTS

AND

MISSES MARY & MARGARET W. LEITCH

REVISED SIXTH EDITION, 1904,
OF "PROTECTION OF NATIVE RACES
AGAINST INTOXICANTS AND OPIUM."

By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source.—*U. S. Supreme Court, 137 U. S., 90, 91.*

Intemperance, largely through foreign introduction, is rapidly on the increase throughout the earth, and Christianity owes it to herself and to the honor of Christendom to support and encourage every effort of missions and every agency of reform for saving the world from its ravages.—*Rev. Jas. S. Dennis, D.D., Christian Missions and Social Progress, Vol. I., pp. 79, 80.*

The International Reform Bureau

206 Pennsylvania Ave., S. E.

Washington, D. C.

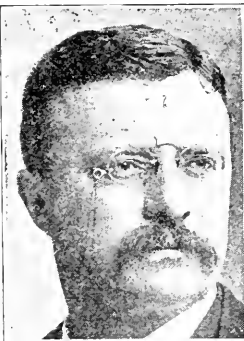
Copyrighted, 1900, by The Reform Bureau, Washington, D. C.



PRES. GROVER CLEVELAND, who urged legislation to forbid exportation of rum to Africa, p. 31.



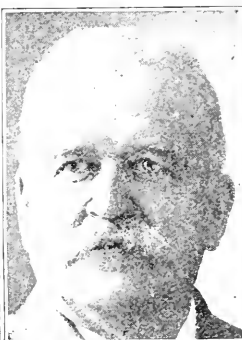
PRES. WILLIAM M'KINLEY, who endorsed Gillett-Lodge bill and proposed universal treaty, p. 1.



PRES. THEO. ROOSEVELT, who signed Gillett-Lodge act and joined Senate in proposing universal treaty, p. 1.



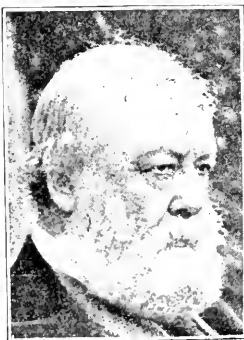
SEC. JOHN HAY, who by letter has aided native races crusade, p. 15.



EX. SEC. JOHN D. LONG, who restored prohibition to Tutuila, p. 213.



SEC. W. H. MOODY, who reaffirmed prohibition for Tutuila.



LORD SALISBURY, who as Premier forwarded letters favorable to protecting uncivilized races against rum.



LORD LANSDOWNE, who as British Secretary of War, sent letter in aid of native races crusade, p. 31 (Chamberlain, p. 40.)



LORD HAMILTON, who as British Secretary for India sent letter in aid of native races crusade, p. 93.

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1904

Author's Preface to Sixth Revised Edition, 1904.

When the War is Over.

When Japan has delivered China from the paw of the bear, we may expect her to deliver China from the more deadly paw of the lion—



THE MIKADO.

that is, from British opium, forced on China by the wickedest of wars, and continued by the wickedest of treaties, against the protest of the best citizens of the British Empire. This forced opium traffic has done China more harm than Russia's land hunger. Shortly before Japan went to war with Russia, the Japanese premier, through the Japanese Legation at Washington, requested the International Reform Bureau to send him all literature bearing on its crusade against the sale of intoxicants and opium to native races. And statesman missionaries, at the Bureau's prompting, had favorable interviews with the member of the Japanese cabinet to whose department this matter naturally belonged. War broke off these negotiations, but when Japan had concluded, with greatly increased prestige, a war whose victories were partly due to her own successful prohibition of opium sales except for well-guarded medical prescriptions, and partly due to the kindred prohibition of tobacco for all persons under twenty years, and partly due to her people's general abstinence from the use of intoxicants, there is little doubt she will seize the opportunity, when all international questions about China are reopened in a conference of nations, to press her friend, Great Britain, to withdraw her most dishonorable treaty, by which China has been hindered not only from prohibiting, but so late as 1904, even from restricting the opium traffic, which to China has proved worse than war, pestilence and famine. (See pp. 105-135.) Secretary Hay, the Golden Rule diplomatist, unexcelled, perhaps unequalled in international influence, may be expected to second the proposal in the name of the American people, whose missionary societies of all denominations (see pp. 225-6) have asked him to present the same proposal to the British Government. It was hoped he would do so when Chinese questions were internationally reopened at the close of the Boxer outbreak.

but the Boer war made it seem inopportune to press this matter upon troubled England at that time. The International Reform Bureau has appointed a strong committee to ask Secretary Hay to present that matter when Chinese questions come up at the close of the war on her soil, and he has granted a hearing to this and other bodies for Nov. 10 at 11 A.M. It is hoped he will lead the movement. Not only Japan but Russia also might be expected to co-operate. Before the war, Danish missionaries wrote to the Reform Bureau that they were able to work more successfully in Manchuria than in other parts of China because Russia repressed the sale of opium, while its forced sale by the British in other parts of China debauched one-fourth of the families and prejudiced all against Christianity. (See pp. 112-3, footnote.)

The Japanese Minister in Washington, Mr. Kogoro Takahira, in September sent the foregoing statement, with other related papers, to the Japanese Government. Public sentiment in the United States, in the British Empire, and in Japan should at once express itself to the government—and to the great missionary societies also—by resolution-petitions of conferences and public meetings, by personal letters, and by deputations and personal interviews, for the righting of this greatest of the wrongs done by white and professedly Christian nations to the tinted races. Let no one doubt that China would again prohibit the opium traffic, as formerly, if allowed to do so, though her own people are now extensively raising the drug since they must have it of England otherwise. Mr. Wu Ting fang, when Chinese Minister to the United States, assured the writer that the domestic production would not prevent prohibition, which is desired by all the viceroys to save the nation from its greatest peril. China should in any case be as free to deal with this evil as is Japan, whose successful prohibition she would doubtless adopt.

The people of the British Empire especially should press their government to release China honorably before it is constrained to do so by the Powers, and before the rapidly diminishing revenue from the opium traffic in China takes away the last chance to remove this blot from Britain's honor.

And there is a larger matter, closely related to this, before the British Government, on which British people should speak out. The Australian Government, through its Lieutenant Governor and Premier, early in 1904 urged the Imperial Government to respond favorably to the request of the American government (p. 1), that it should join America in submitting a treaty to all civilized nations to prohibit the sale of all intoxicants and opium among all the uncivilized races of the world (pp. 287-8). Many cities in Canada, by resolution-petitions at public meetings held by the Reform Bureau, have made the same request. But the infamous bill introduced in Parliament in 1904 by the British Government for "compensating" liquor dealers, who would be instantly bankrupt if first required to render compensation for the financial (not to mention moral) damage they have done, shows that temperance sentiment in the British Empire, Hindoo, Buddhist, Mohammedan and Christian, must more strongly express itself through the mail box ballot, in which every British subject might vote, before we can expect the British Government to withdraw the Chinese treaty or take up the world treaty.

There is only one wrong to the weaker races in sight that threatens to match England's opium sin in India and China, and that is the unparalleled exportation of American beer to countries in which intemperance had previously been very rare. In 1904 the American Consul General at Berlin reported that Germany had yielded the first place in the production of beer to this country, her output last year being 132,085,230 gallons less than that of American breweries. As the people of America consume but half as much beer per capita as the people of Germany, and the population of the two countries is nearly equal, this increase means that German brewers in America for some reason find greater facilities for exporting their harmful product, perhaps because American consuls are acting as beer drummers, devoting much of the time for which all the people pay to ingenious efforts to induce the Spanish nations, the most temperate of all white races, and such abstinent nations as China, to adopt this alleged "temperance drink." In twenty-five years American beer will be doing China as great harm as British opium, unless the Christian people interpose. The following is a sample of what abounds in consular reports published by the American State Department, which might be headed:

ANOTHER WAR WITH SPAIN.

(From Consular Reports No. 358, U. S. State Department.)

Mr. Mertens, in charge of the United States consular agency at Grao, Spain, writes under date of January 27, 1899:

"The consumption of beer in this country is yearly increasing, and our American brewers, who can well hold their own against any beer makers in the world, should try to secure this country for a market, introducing the kind that will suit the Spanish taste. I would suggest that for an easy introduction, a Spanish brand or label in the Spanish language, with an appropriate sign to attract attention, might be chosen. Nothing can be said against the enterprising American way of advertising the articles of home industry in different languages and by illustrations the world over; but in countries like this it requires a more imposing means to attract the attention of the public, and the style which several European countries have successfully adopted should be tried by our American manufacturers, viz.: exhibitions on a small scale, of sample deposits, either in a certain important commercial place or on steamers touching from port to port and soliciting orders on their exhibits."

Brewers are a mighty factor in the American government, and it will take a great effort to stay their beer invasions of other lands or their deadly work in our own. So long as the Christian citizens of America vote to license as a legal business what a statesman rightly called "the crime of crimes," the government is bound to treat it as well as any other business, and so we get back to prohibition as the only conclusive solution of the drink problem. For each nation this means national prohibition, but as all local problems in America are becoming national, so all national problems are becoming international, and the most impressive fact shown by this collection of temperance testimony from all over the world is, that the only country where the consumption of liquors was not increasing at the dawn of the 20th Christian century was where seventeen nations had united to write in the heart of Africa, "ZONE DE PROHIBITION."

WASHINGTON, D. C., Nov. 1, 1904.

Progress of Native Races Crusade, 1901-4.

What has been gained in Native Races Crusade since this book was issued in 1900? [See pp. 9, 8, for summary of previous steps.]

1. President Roosevelt, in response to 461 petitions, gathered by the



KING OSCAR, OF SWEDEN.

International Reform Bureau from 36 States, that were presented on Dec. 6, 1901, through Secretary Hay of the State Department, by the Native Races Deputation (p. 269), has joined in the Senate's invitation (p. 1) to all nations to unite in a treaty to protect native races against all intoxicants and opium; and Secretary Hay has since, in his behalf, asked the British Government to act with us in submitting such a treaty to other great Powers as a step toward the result desired (p. 1). 2. Congress has passed the Gillett-Lodge act forbidding American traders to sell intoxicants, opium or firearms in any Pacific island having no civilized government—the bill Dr. John G. Paton so long desired. 3. Dr. F. E. Clark,

Chairman of the Native Races Deputation (p. 269), has visited King Oscar, of Sweden, and elicited from him such a cordial endorsement of the proposed treaty as many governments would doubtless duplicate if provision could be made to send some of the Deputation to see them. 4. The British Government has enacted prohibition for native races in its new Transvaal possessions, in accord with the long-established British policy of protecting its new markets. 5. The Japanese Government, before the war, through its American Minister, asked the International Reform Bureau for all of the literature of this movement, and the matter was taken up with the appropriate cabinet officer by leading missionaries. 6. Wholly apart from the movement to protect uncivilized races, thirty-three American Missionary societies have asked the United States Government to initiate efforts to release China from compulsory sales of opium. The close of the Japanese war will present a new opportunity to press this case. 7. The Bureau, on appeal of missionaries in Manila, has prevented the passage of an opium monopoly bill for the Philippines (pp. 259f.). 8. Dr. F. E. Clark, already mentioned, has secured pledges of active co-operation in this crusade from the federal government of Australia (p. 9). 9. In September, 1904, an advance copy of the foregoing "Preface" was sent, with other related papers, to the Japanese Government, by its Minister at Washington. 10. The same papers were in the same months submitted to the Archbishop of Canterbury, then on a visit to Washington, and he expressed "great interest" in the proposal that the British Government should be asked to recall the opium treaty. 11. Secretary Hay granted a hearing on Nov. 10, at 11 A.M., to the International Reform Bureau and missionary and temperance societies on the proposal that he will use diplomatic pressure for the release of China from the British opium treaty "in the name of conscience and of commerce." This hearing should be followed by a supporting volley of letters and resolutions in all lands to enlist all governments in this crusade. [12] should be a strict anti-opium law, enacted by Congress, not only for the Philippines, but for the whole federal jurisdiction. [13] should be the universal treaty called for by Senate resolution on p. 1.]

Australian Government Enlisted in Native Races Crusade.

[Dr. F. E. Clark, Endeavor President, who is also Chairman of the Native Races Deputation organized by the International Reform Bureau, was in Australia in a round the world tour in 1904, as will be seen from the following important news item from an Australian paper. The successful deputation was prompted by his efforts.] On March 15 a deputation, representing nine missionary societies in Melbourne, waited upon the Prime Minister (Mr. Deakin), with the request that he would consider in what way the Commonwealth could promote the treaty suggested by America, to unite all nations in prohibiting intoxicants and opium to all uncivilised races. The Rev. Joseph King, in introducing the deputation, presented the following statement to Mr. Deakin: There are present with this deputation, representatives of the following missionary organizations: Baptist Missionary Society, London Missionary Society, British and Foreign Bible Society, Church Missionary Society, Methodist Missionary Society of Australasia, Foreign Missions of the Presbyterian Church of Australia, Melanesian Mission, Anglican Mission of New Guinea, China Inland Mission. In explaining the circumstances which led us to ask for this interview which you have so considerably granted, I may remind you of the legislative enactments of recent years, through which the Powers have sought to stop the sale of strong drinks to primitive races. At an International Convention in 1890, a recommendation was agreed upon to stop the introduction of spirituous liquors in the newly-opened Congo country. During the two years succeeding this Convention, the suggested treaty was ratified by seventeen Powers, and a prohibition zone extending over a wide area of African territory became an accomplished fact. Again, in 1899, a Temperance Convention of nations was held at Brussels, the object of which was to protect other African races against drink, by making its price to them prohibitive. A treaty along these lines was subsequently ratified in the following order: Germany, Belgium, Spain, Congo Free State, France, Great Britain, Italy, Holland, Portugal, Prussia, Sweden, Norway, Denmark, and Turkey. Although a party to the Convention, the United States were the last to ratify. An earnest effort to educate public opinion resulted in the ratification being passed by the Senate as the closing act of the nineteenth century. And the Senate at Washington not only closed the old century with an act of grace, but opened the new century with an equally gracious act, inviting, through a Senate resolution, all nations to join in a further treaty, that would prohibit the sale of intoxicants and opium to all uncivilised races. Before the first year of the century had closed, a committee in America, known as the Native Races Deputation, had, through Secretary Hay, presented petitions from twenty-six States to President Roosevelt, who promptly joined in the Senate's proposal for a world treaty, and directed Secretary Hay to ask the British Government to join America in submitting such a treaty to the nations. So far, Britain has taken no decisive action. Our object in waiting upon you is to ask you to take such action as may seem to you wise, with a view to further legislation, either by the Imperial Government or the Government of the Commonwealth, in respect to a universal treaty between all civilised powers, to protect the child races of the world. When in Sweden, Dr. (F. E.) Clark brought the matter before King Oscar, and received from him a hearty endorsement of the proposed treaty. I need not remind you, sir, of the Commonwealth's close relation to native races. Grouped around our Eastern and Northern coasts are many of the most interesting infantile races of the world. Nor need I remind you, in justification of this missionary deputation to you to-day, of the history of missionary effort amongst these races. Knowing, as we do, the disastrous effect of spirituous and alcoholic liquors and opium upon primitive races, we are here to ask if you can see your way to further such legislation as will bind together all powers in an effort to stop the nefarious traffic."

Mr. Deakin said the proposal had his cordial sympathy, and he promised, as far as he was able, to further such legislation. Not alone the Premier, but the Lieutenant Governor also has promised active co-operation, which will first of all be directed to bettering the situation in the South Sea islands. See also pp. 1, 4, 5-8, 289.

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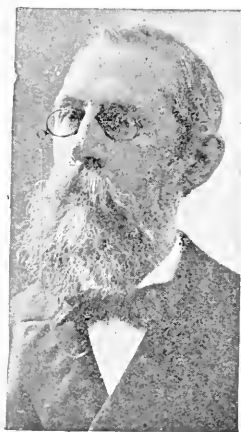
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HON. SAMUEL B. CAPEN, LL.D.

PRESIDENT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, ON TAKING THE CHAIR AT SUPPLEMENTAL MEETING ON OPIUM AND LIQUORS IN MISSION FIELDS, DURING ECUMENICAL MISSIONARY CONFERENCE, 1900.



HON. S. B. CAPEN, LL.D.

We know what the curse of this abominable liquor traffic is in our own country, and it is the same elsewhere. It is a curse to the individual and a curse to the home; it fills our jails and our almshouses; it is opposed to everything that is good in America. The saloon is no different or better anywhere else. It does not improve by exportation.

PRAYER OF REV. ARTHUR T. PIERSON, D.D., EDITOR OF THE MISSIONARY REVIEW, AT SUPPLEMENTAL MEETING, ECUMENICAL CONFERENCE OF MISSIONS, 1900.

Almighty God, the God of the nations of the earth, the God of the Ten Commandments, the God of all righteousness in dealing with our fellow men, as well as of all godliness in our relations to Thyself, preside over this meeting, and may there go out from it a trumpet remonstrance against alcoholic

drinks and opium and all else of a kindred character, which is not only destructive to human bodies and human souls, but is bringing the very Gospel of Jesus Christ into disrepute as connected with nations which themselves are called Christian.

We do entreat Thee that every word that is spoken this afternoon may be a bugle blast; that it may be the word of God, that Thou, who didst make choice of Peter that out of his mouth the Gentiles might hear the word of grace, wilt Thou be pleased this afternoon to make choice of every mouth that shall speak that it may speak not the word of man but the word of God in the power of the Spirit, which shall echo round the world, that everywhere may be heard this remonstrance against gigantic and terrible evils, which we pray that, either through mercy or through judgment, Thou wilt speedily sweep away off the face of the earth, that Thy kingdom may come and Thy will may be done in earth as it is in heaven, through our Lord Jesus Christ. Amèn.

Petitions of the American Peace Society to the Massachusetts Legislature in favor of a regular international congress, and other petitions in favor of a world legislature, resulted in the passage of the following resolution in 1903: "Resolved, that the Congress of the United States be requested to authorize the President of the United States to invite the governments of the world to join in establishing, in whatever way they may judge expedient, a regular international congress, to meet at stated periods, to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the governments." President Roosevelt, without waiting for Congress, decided in September, 1904, to call an international conference looking to the above end. Not only the native races crusade, but the battle against the international traffic in girls, and especially international arbitration would be advanced by such a "Parliament of the World."

GENERAL SURVEY OF THE PROBLEM.

ADDRESS BY

REV. WILBUR F. CRAFTS, Ph. D.

AT THE SUPPLEMENTAL MEETING, ECUMENICAL MISSIONARY CONFERENCE, 1900.



REV. WILBUR F. CRAFTS, PH.D.

On Sabbath morning, on our ships of war, as the hour of worship approaches, the stars and stripes are temporarily lowered, and there is raised to the peak a pennant containing a blue cross, symbol of the Kingship of Christ, in a white field, emblem of national righteousness.

Then "Old Glory"

is drawn up *under the cross*, in token of the nation's subordination to Christ as its King; proclaiming in the language of flags what the United States Supreme Court declared in a unanimous opinion in 1892, "This is a Christian nation"; proclaiming also that nothing has a right to have our flag float over it in token of protection that is inconsistent with the cross of a Christian civilization.

The cross in the many flags of Christian nations proclaims that the purpose—the ideal at least—of “Christendom,” which is but an abridgment of Christ’s Kingdom, is to make the law of Christ the law of the world.

Our object—and the *object* of a book or an address is more important than its *subject*—is to promote that ideal by securing the active aid of all to whom these words may come, in behalf of pending and progressing legislation, national and international, looking toward the removal of the greatest hindrance to missions, the greatest shame of Christian nations, the traffic in liquors and opium on the frontiers of civilization.

A worthy celebration of the new century. No Christian celebration of the completion of nineteen Christian centuries has yet been arranged. Could there be a fitter one than the general adoption, by separate and joint action of the great nations of the world, of the new policy of civilization, in which Great Britain is leading, the policy of prohibition for native races, in the interest of commerce as well as conscience, since the liquor traffic among child races, even more manifestly than in civilized lands, injures all other trades by producing poverty, disease and death.

A better environment for children and child races. Our object, more profoundly viewed, is *to create a more favorable environment for the child races that civilized nations are essaying to civilize and Christianize.*

Science has made too much of environment, but the church has made too little. Science, in the sophomoric era of evolution, spoke of environment as almost omnipotent; but the church makes a greater mistake in almost ignoring it as if it were

impotent. Imagine a farmer giving his labor exclusively to planting seeds, making no effort to create a favorable environment for his plants by fencing out the cattle that will otherwise trample them under foot, and ignoring the weeds that will overshadow them, and then calling conventions after harvest to solve the mystery, why his plants are so few and small.

City missionary work. In this age of cities it is to be expected that conversions will decrease if we

allow needless temptations about our youth to increase, such as foul pictures, corrupt literature, leprous shows, gambling slot machines, saloons, and Sabbath breaking. Instead of putting around our boys and girls a fence of favorable environment, we allow the devil to put about them a circle of fire; and then we wonder that they wither. *We are trying to raise saints in hell.* While the churches are anxiously asking why conversions are decreasing we would like to write on the sky, as the message for the hour at home and abroad, "ENVIRONMENT AFFECTS CONVERSION BEFORE AND AFTER."

This warning is needed alike in city missions, home missions and foreign missions.

Home missionary methods. In what other way could home mission-

ary forces, in Montana, for example, so rapidly build up their churches, in some of which the only man in attendance is the preacher, as by devoting their chief energies unitedly, for a whole year, if necessary, to securing the adoption of the American Sabbath in place of the holiday, work-a-day Sunday?

Environment in mission fields. And surely, when missionaries tell us that "Christian nations are *making ten*

drunkards to one Christian," and when they also say

that *we could multiply conversions by ten if we could first subtract the saloon*, it would seem hardly less than a self-evident mathematical axiom that missionary and temperance societies ought to unite actively in this country, as they have in England, to marshal Christian citizenship for the swift overthrow of the liquor traffic among native races.

**Law as well
as gospel
needed.**

To create a more favorable moral environment is the supreme mission of government, at home and abroad. In the words of Gladstone, "The purpose of law is to make it as hard as possible to do wrong, and as easy as possible to do right." Ex-President Harrison, in opening this Ecumenical Missionary Conference, declared that the child races, "even less than our children, have acquired the habits of self-restraint." They should therefore be treated as the wards of civilized nations, as, theoretically at least, we have treated our minors and Indians.

**We are the
government.**

In a heathen country, like Turkey, missionary work must be chiefly the planting of Christian life in individual souls. But when in any country individuals have been converted in such numbers that Christian convictions have become a Christian nation, then in the home land and in all its colonies, the Christian citizens, who can control the acts of government if they will, are responsible if these acts are so unchristian as to hinder the work of civilization and Christianization. In all missionary lands that are controlled by Christian popular governments the very citizens who send the missionaries are responsible for permitting the sending of the opium and intoxicants which are the greatest hindrance to their work.¹

¹ Considerably more than half the world's surface is under

Miss Marie A. Dowling, a missionary to China, tells in a letter how a Chinaman asked her and other missionaries standing by, why they were in China, to which they replied, "To preach the true doctrine." The Chinaman said, with bitterness in his voice, and contempt in his manner, "You cannot be true, for in one hand you bring opium to curse China, and in the other you bring your religion." The missionaries replied that they were from America, not from England, which forced opium upon the Chinese. "But," the letter continues, "what if we had been in Africa?" Let the missionaries cease their vain effort to separate the Christians that sent them from the citizens that permit the rum and opium to be sent, and in prophetic indignation *awake Christian citizenship to prohibit this slaughter of native races.*

Christian citizenship can certainly dictate the policies of Great Britain and the United States, whose united leadership in such a case would almost certainly be followed by all others of the sixteen great nations that dominate the world, and that have already twice adopted in treaties the principle that the native races should be protected against the vices of civilization.² To secure extensions of these treaties made for Africa to all like cases the world over, by way of providing a favorable environment for child races in the process of civilization, is our sublime object.

Christian governments, and the remainder largely under their control and if we had really Christianized our politics the world might soon be Christianized, but the Christian government back of the missionary is often his chief obstacle rather than his best ally, because of its attitude toward the liquor and opium traffics.

² See page 6.

The supreme crime of politics and commerce. With this object clearly in mind, let us examine without flinching the great evil we seek to cure, the slaughter of native races, body and soul, through the white man's vices, a crime done by commerce, with the co-operation of politics, *of which no one of us is innocent who has not done his utmost to prevent it.*

Total abstinence religions. At the foundation of this part of our study we must place the fact that when this debauching of the native races began half the world was under total abstinence religions, Hindu, Buddhist and Mohammedan. There are seven hundred millions of arguments against the shallow sophistry, invented by tipplers but often echoed by Christians, that the desire for intoxicants is "a universal human instinct that will be gratified one way or another." Wherever in heathen lands Christian nations have not "made ten drunkards to one Christian," it is usually due to the fact that we have encountered a total abstinence religion. In their simplicity Persians suppose white men and Christians are one and the same, and that drunkenness is a fruit of Christianity. Mohammedans say on seeing one of their number drunk, "He has left Mohammed and gone to Jesus." Here are some ingenuous expressions in a description of drinking usages in Morocco, from a Mohammedan point of view: "Drunkenness is considered a Christian sin." "All the grog shops are kept by Christians." "There is no license system because the Sultan cannot derive a profit from sin." "No efforts are made to check the manufacture, importation or sale of intoxicants because the Moors consider it a Christian habit which they must tolerate." This "Christian habit" is the chief obstacle, say the missionaries, to

the conversion of Mohammedans, in Africa and Asia alike. The testimony is abundant that even now the adherents of the total abstinence religions, except the classes that are intimate with Europeans and have been affected by their evil example,³ generally observe this best of all the provisions of heathen religions.

Other heathen races light drinkers. Even those heathen who are not held to

abstinence by religious vows are most of them very temperate.⁴ President James B. Angell, through whom, when American Minister to China, a treaty was negotiated that stopped the



PRES. J. B. ANGELL.

³ The following is a representative statement. It came to the National Temperance Society from a Hindu. "With the spread of the English education in India, we notice the more extensive use of liquors. We are strictly and religiously prohibited from touching liquors, but many of our youths privately drink the English and the country wines and liquors. A small band of preachers are doing their best by giving lectures against the use."—*R. S. Rana, L. C. S., Raj Kot, India, 143-1900.*

It is a suggestive fact that the only place in our new islands where prohibition is now in force, so far as we have heard, is in Sulu, where liquor selling inside and outside the army has been forbidden by Col. Jas. F. Pettit, chiefly because he is surrounded by fierce Mohammedans, who are abstainers by religion.

⁴ The Ainos of Japan are the only race of heathen drunkards known to us who were not made so by civilization. Drunkenness is with them, as with ancient worshippers of Bacchus, a religious ecstasy.

importation of opium by American merchants into that country, told me that when resident in Peking he did not see two drunken Chinamen a year. In the year



MINISTER WU.

*Copyright Gutekunst,
Phil.*

459 of our era a Chinese emperor made a prohibitory liquor law with the effective penalty of beheading.⁵ And I need not remind you that the opium vice is there only because a Chinese emperor's prohibition of it was repealed by British cannon in the wickedest of all wars. When I have spoken of the liquor traffic in India to missionaries from that country, I have repeatedly received the reply, even in these days when Great Britain has so long fostered it for revenue, that "intemperance is not nearly so much of a problem

in India as in England or the United States."

The folly of Tropical races generally, before the
whisky drinking coming of the white man, had learned
in the tropics.

by instinct and the survival of the fittest to drink only mild intoxicants and those very

⁵ In response to an inquiry, the Chinese Minister at Washington, Wu Ting fang, sends us this statement: "Imperial edicts against liquors have been so common in China from the remotest times that I need to mention only a few of them. Emperor Yu, of the Hsia dynasty, had a particular distaste for wines of a delicious flavor owing to their insidious nature. Emperor Cheng, of the Chow dynasty, issued a strong edict against the use of wine, which has remained to the present day a classic of the Chinese language, much admired by scholars. The laws of the Han dynasty prohibited the use of wines and liquors except upon occasions of national rejoicing and festivities. Emperor Chao-lieh, of the Han dynasty, made it unlawful even to make wine."

moderately. European and American merchants look down upon such races as intellectual inferiors, but they at least have "more sense" than to invite insanity and early death by whisky drinking in the tropics. Hon. Ogden E. Edwards, who lived long as consul and merchant in Asia, declares it is hardly less than idiocy for a civilized nation to allow whisky to be sold in tropical colonies. The excessive death rate of Europeans who go to the tropics is conveniently laid to malaria, which has no doubt slain its thousands, but tropical drinking has slain its ten thousands.⁶

**Native drinks
less harmful
than those of
civilization.**

It is often claimed that civilized drinks displace worse native ones, but there was but little "strong drink" in heathen lands before they came in contact with civilization,⁷ and when such a distilled native drink is found, as in the case of arak, it is commonly used by the natives in very small quantities. Was it native drink that wrought the wholesale slaughter of the American Indians, and of the Africans?

There is no escape for the sure indictment of history, that in the nineteenth century the so-called Christian nations, largely because Christian citizens failed to protest effectively at the polls, have made

⁶ The American Board has recently stated that its missionaries, though a majority of the mission fields are tropical, show a death rate in the last decade of 8.6 per thousand, which is 4.9 per thousand less than the death rate of the select insured lives of twenty-eight American life insurance companies. These missionaries are total abstainers.

⁷ One missionary says: "In the matter of the rum traffic America and England are more heathen than the Africans. The palm wine will make the native over-merry, but it is only the imported rum that makes him a beast complete."

the savages they essayed to civilize more intemperate than they found them.

Civilization,
with all its
faults, a gain.

The vices of civilization have done such deadly work that many are saying that we might better have left the heathen in their simplicity.⁸ They object to sending a lone missionary in the cabin with enough New England rum in the hold to *pervert* ten times as many as he will *convert*. But they forget that the rum would go even if the missionary did not. "Trade follows the flag," says one. "Trade follows the missionary," says another. But oftener trade outruns both, as in Hawaii.

And with all its faults civilization has carried more blessings than curses to new lands. For instance, in India, where England's course has subjected her to much just criticism, one hundred cruel customs, such as throwing the children into the Ganges and burning widows with their husbands, have been abolished by the British government, moving forward slowly as missionaries created public sentiment to support these humane reforms. But let us remember also that India might have had the blessings without the curses of civilization if the Christian citizenship of Great Britain had unitedly so ordained at the ballot box.⁹

⁸ Dr. John G. Paton, being asked what he thought of leaving the heathen in their innocence, replied with gentle irony: "If there are such peoples I don't know of them. All heathen whom I have seen have been unhappy in their heathendom, abominable in their habits. The man who does not know Christ may write a pretty tale filled with dialect and the romance of undisturbed children of nature. Such a writer misses much and does harm for art's sake."

⁹ The rapid increase of intemperance in recent years in the world at large is declared and described in "Christian Missions

Our new policy. Shall we condemn the sins of other nations and condone our own? We allowed the stalwart American Indians, children of nature claiming our special protection, to be slaughtered wholesale by the drink traffic pushed by white savages through a "Century of Dishonor," and then repented and made them wards of the nation, protected, as we protect minors, against the liquor seller. In the Indian Territory and in Alaska for a generation we forbade the sale of intoxicants even to the whites as the only practicable way to protect the reds, and when, in 1899, prohibition in Alaska was hastily repealed, so far as it applied to the whites, it was retained for all native races, even for those that are civilized and live in villages, members of the Greek church.

Whisky is king. It is self-evident that the full prohibition of the Indian Territory, or at least the Alaskan prohibition for all native races should have been extended to the similarly populated islands of Hawaii and the Philippines.

There was yet another national precedent pointing the same way, the international treaty of 1892, by which sixteen of the foremost nations of the world covenanted to suppress in a certain defined part of Africa—the larger part of the Congo Free State—the traffics in slaves, firearms and spirituous liquors. Our country, I blush to say, was the last, save Portugal, to sign the treaty, and even jeopard-

and Social Progress," by Jas. S. Dennis, D.D. (Revell), vol. I, pp. 76, 84, with numerous references to the literature of the subject. See also Gustafson's "Foundation of Death," pp. 351-356 (Funk & Wagnalls Co., N. Y.). For a fuller world survey of the drink curse, see "Temperance in All Nations," National Temperance Society, N. Y.

ized its success by years of delay.¹⁰ *The Moslems and the monarchies went in before us, reminding us of a fact that we must face, that the liquor traffic, in the very nature of the case, has more power in a republic than under any other form of government. But we joined the treaty at last, accepting this new policy of civilization, namely, that civilized nations are bound to restrain their own merchants in*

¹⁰ Treaty made July 2, 1890, ratified by U. S. Senate January 11, 1892. The portions of the treaty that relate to liquors are:

"ARTICLE XC.—Being justly anxious concerning the moral and material consequences to which the abuse of spirituous liquors subjects the native population, the signatory powers have agreed to enforce the provisions of Articles XCI, XCII, and XCIII within a zone extending from the 20th degree of north latitude to the 22d degree of south latitude, and bounded on the west by the Atlantic Ocean and on the east by the Indian Ocean and its dependencies, including the islands adjacent to the mainland within 100 nautical miles from the coast.

"ARTICLE XCI.—In the districts of this zone where it shall be ascertained that, either on account of religious belief or from some other causes, the use of distilled liquors does not exist or has not been developed, the powers shall prohibit their importation. The manufacture of distilled liquors shall also be prohibited there.

"Each power shall determine the limits of the zone of prohibition of alcoholic liquors in its possessions or protectorates, and shall be bound to make known the limits thereof to the other powers within the space of six months.

"The above prohibition can only be suspended in the case of limited quantities intended for the consumption of the non-native population and imported under the régime and conditions determined by each government."

Article XCII provides for a progressively increasing tax on distilled liquors for six years in all parts of the zone to which the above prohibition does not apply, as an experiment on which to determine a minimum tax that will be prohibitory to natives, which by treaty of 1899 was fixed at 52 cents a gallon.

On this treaty, ratified by U. S. Senate. Dec. 14, 1900, see pp. 1, 30, 50.

defending the child races of the world as their wards, especially in newly-adopted countries not already hopelessly debauched by the vices of civilization. The Philippines were precisely such a case, but to them we gave not even protection for the native races against rum. That the rum tragedy of Manila is being repeated in our other new islands we have abundant evidence. For all of them missionary work should begin with an attack on the American saloon. Later, see pp. 1, 8, 51.

Victories already achieved. To many people it seems a chimerical dream to talk of uprooting the traffics in liquors and opium among native races. But in fact the crusade has already marched three successful stages toward victory. The first stage is the treaty already referred to, made by sixteen leading nations in 1892 for the suppression of the traffics in liquors, firearms and slaves in the Congo region. Although it is extremely difficult to enforce such a law in such a country, the general testimony of missionaries is that it has been of great benefit, and that the part of Africa so protected presents a most favorable contrast to adjacent portions not under prohibition.¹¹ That treaty has taken us over the most

¹¹ Mons. A. J. Wauters, a well-known traveler in the Congo Free State, and author of several works on the Congo, and one of the chief officials of the Congo Railway, makes the following statement: "In 1890, immediately after the passing of the Brussels Act, the importation of spirits into the greater part of the Free State was absolutely prohibited. The area of prohibition was further increased in March, 1896, and again in April, 1898, so that spirits cannot be carried beyond the river of Mpozo on the southern bank, and as the railway is entirely within the zone of prohibition, liquor cannot be conveyed by railway."—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic*, p. 24.

difficult stage of all—the first step that costs. In that action the principle is admitted, the precedent established, whose logical expansion will save from these curses all the native races of the world. It has already been expanded somewhat in a treaty made in 1899. That is the second stage. We shall carry petitions, now being gathered¹²—let every one lend a hand—to those sixteen nations, asking for a worldwide expansion of that treaty. The recent abolition of the Siberian exile system is a fresh proof that a nation may be shamed out of a wrong course by the general disapproval of mankind.

Great Britain's new policy. THAT THIS REFORM IS NOT TO STOP WITH

THESE CRUDE INTRODUCTORY STAGES IS EVIDENCED BY THE FACT THAT GREAT BRITAIN, WITHOUT WAITING FOR THE CONCURRENCE OF OTHER POWERS, IS ADOPTING PROHIBITION, IN THE NAME OF CONSCIENCE AND COMMERCE, AS TO OPIUM, IN BURMA,¹³ AS TO INTOXICANTS, IN MANY PARTS OF AFRICA¹⁴ AND THE SOUTH SEA ISLANDS.¹⁵ This is the third stage.

¹² See p. 6.

¹³ See p. 94.

¹⁴ Dr. Alfred Hillier, for many years resident in South Africa, in his paper before the Royal Colonial Institute, 1898, makes the following statements: "For the prevention of this evil there is one remedy, and only one; it is *the total prohibition of the liquor traffic among the natives*. In RHODESIA this prohibition obtains and is enforced. In BECHUANALAND the native Christian chief, Khama, has steadfastly forbidden the importation of liquor among his people, and in this attitude he has, in the recent annexation of Bechuanaland to the Cape Colony, been supported by Her Majesty's Government. NATAL, BASUTOLAND and the ORANGE FREE STATE enforce prohibition."—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the liquor Traffic*.

¹⁵ See p. 53.

Temperance work at home. Let no one think we are neglecting saloons on our own shores in this crusade for the defense of native races at a distance. The beginning of the end of slavery in the United States was the battle against its extension to new territories. Many who had accepted it as a necessary evil for the old South, stoutly opposed its extension into the new West. The outcome was a fresh study of the evil, resulting in its suppression in the old States as well as in the new Territories. There are signs that this history is about to repeat itself in the long war with the saloon. Many who have ceased to fight the liquor traffic in civilized lands are shocked at the idea of Christian nations carrying its horrors into new countries, where the frontiersmen of civilization confront the child races, to whom it has proved so deadly. We are putting our old story on a fresh background and giving it a new audience, interesting missionary people in temperance as well as temperance people in missions. Our merchants, reconciled to saloons at their doors, on the devil's theory of "necessary evils" and because they have been too busy to see that trade as well as morals are damaged thereby, will perhaps see in the rapid destruction of buying power wrought by rum among the child races, an intensified picture of what is going on more slowly in their own town. The trade is an Arab, its hand against every other trade, and every other trade should be against it. Merchants, and especially farmers and other workingmen, should learn that it makes a great difference whether money is "put into circulation" in a saloon or in some useful mart. Of a dollar put into whisky but two cents goes to labor, and in the case of beer it is but one. Of a dollar put into hats and caps,

thirty-seven cents goes to labor. And in other useful trades the percentage is similar. The large meaning of this is that if the billion dollars worse than wasted for drink in the United States every year were used to purchase the twenty chief comforts of life, the farmer would get four hundred millions of dollars more for raw material, and there would be additional employment in handling these comforts for one and a third millions of bread-winners, besides those turned out of the liquor business.

IN THE NAME OF CONSCIENCE AND COMMERCE,

then, will we lift up the banners of our hopeful crusade, believing that American Christian merchants, if they come to know these facts, because they are Christians and because they are merchants, will demand of the Congress that is to meet at the crossing of the centuries, that the policy which England has learned from her errors shall be adopted as at once the right and wise policy for our own country. Let the Gillett bill and Bowersock bill¹⁶ both be passed. This ten-word letter or telegram to Congressmen will be a vote for both:

WE URGE ABOLITION OF SALOONS IN OUR ARMY AND ISLANDS.
--

LET THE MAIL BOX BECOME THE BALLOT BOX FOR A POPULAR REFERENDUM IN BEHALF OF THIS NEW ABOLITION. If one million of the twenty-seven millions of

¹⁶ What is said in this world book about petitioning Congress is in substance and in general suggestive of like action in all other nations, such as appeals to parliaments, to colonial secretaries, etc. Write me for up-to-date petitions.

church members in this land will cast that vote, we cannot fail.

We may sum up, in the words of a poem by Coletta Ryan,¹⁷ these profound problems that confront us at the crossing of the century.

¹⁷ The Coming Age, Dec., 1899.

“God is trying to speak with me, and I am trying to hear.

‘Away with the gold that is won by death

Of mind and body.’ (O Nazareth!

O living, breathing tear!)

Away, away with the realist’s hand,

Away with the tyrants that slave the land,

For the heart must sing and the stars command.

(Great God is near.)

And soothe and comfort the voice of pain,

Man’s Eden must return again,

And the Christ that suffered must live and reign.

(Great God is near.)

And hush and silence the battle’s din—

And lift forever the mists of sin

That veil the wealth of the God within.

(Great God is near.)

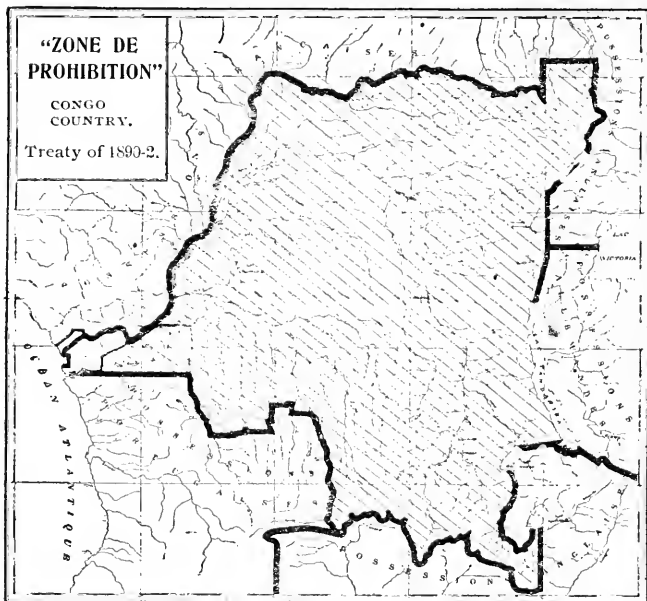
And strive, oh, strive to be brave and true;

The world is dying of me and you,

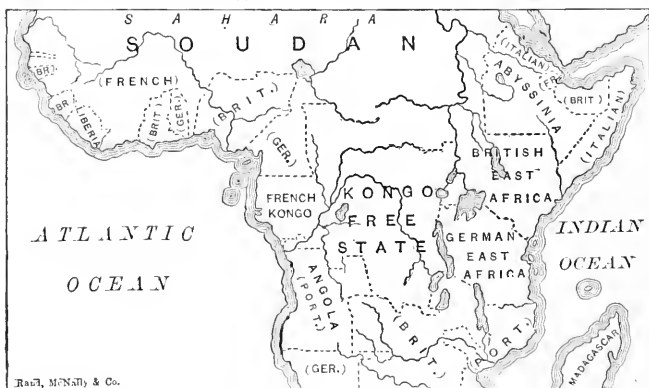
Of the deeds undone that we both might do!

(Great God is near.)”

INTERNATIONAL TREATIES FOR THE PROTECTION OF NATIVE RACES.



MAP BELOW SHOWS ON A SMALLER SCALE THE MUCH GREATER RANGE OF
TREATY OF 1899, 20 DEG. N. LAT. TO 22 DEG. S. LAT.



Mohammedan prohibition protects native races in the parts of Africa north of portion covered by Treaty of 1899, and British prohibition protects most of the natives in the regions south of it.

On Treaty of 1890-2, see pp. 6, 23, 156, 160.

On Treaty of 1899, see pp. 26, 50, 51, 161.

Rum Tragedies in Africa.

LIVINGSTONE: All I can say in my solitude is, May Heaven's richest blessing come upon every one—English, American, or Turk—who shall help to heal this open sore of the world.

PRESIDENT GROVER CLEVELAND, in message, December 4, 1893:

By Article XII of the general act of Brussels, signed July 2, 1890, for the suppression of the slave trade and the restriction of certain injurious commerce in the independent State of the Congo and in the adjacent zone of Central Africa, the United States and the other signatory powers agreed to adopt the appropriate means for the punishment of persons selling arms and ammunition to the natives and for the confiscation of the inhibited articles. It being the plain duty of this government to aid in suppressing the nefarious traffic, impairing as it does the praiseworthy and civilizing efforts now in progress in that region, I RECOMMEND THAT AN ACT BE PASSED PROHIBITING THE SALE OF ARMS AND INTOXICANTS TO NATIVES IN THE REGULATED ZONE BY OUR CITIZENS. [Let us repeat for Africa law made for Pacific Islands, p. 52.]

T. H. SANDERSON, in letter to W. F. Crafts, Dec. 10, 1900: "I am directed by the Marquis of Lansdowne to inform you that Lord Cromer states that Lord Kitchener, when Governor-General of the Sudan, instructed the moudirs to see that no liquor was sold to natives.

Startling statistics of the liquor traffic in Africa are given by Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," pp. 78, 79. One of the strongest articles on this subject is by Archdeacon Farrar in *Contemporary Review*, 1888. He shows, what unhappily was no news, that the same country which at the beginning of the century made so noble a self-sacrifice to strike down African slavery, toward the close of the same century had identified herself with a so-called commercial movement which had already brought conditions worse than those of slavery to the Dark Continent, and which threatened to plunge the entire population of that vast area into hopeless ruin and decay. The Congo Free State, of whose protection against distilled liquors the following pages speak—see also p. 8—has fallen into the hands of white men worse than cannibals in their cruelties prompted by greed (send to The International Reform Bureau, Washington, D. C., for documents), but the prohibition of liquors abides, probably only because it is seen to be best for the other trades (see p. 40).

At the 1904 meeting of the International Missionary Union in Clifton Springs, N. Y., the following memorandum, prepared by Rev. R. H. Nassau, M.D., for more than forty years a resident in Africa, was unanimously adopted:

"Protests against Traffic in Intoxicating Liquors among aboriginal populations come from various sources. 1. From the lips of missionaries in charge of native churches, where a careful estimate claims that the membership would be ten-fold the present number were it not for the temptations set by the drink habit. If there be such a thing as 'moderate drinking' possible to the colder blooded and stronger willed Anglo-Saxon, it is not possible to the enervated population of tropical countries. 2. It is not true of those countries that their own native drinks, and not the foreign liquors, are responsible for their drunkenness, and that they would be equally drunken even if the foreigner had not introduced his rum. Native palm-wine, and plantain-beer are not as intoxicating, do not so sadden the mind or destroy physical organs as the poisonous compounds of the rum trade (p. 50).

REV. WILLIAM TAYLOR, D.D.

MISSIONARY BISHOP FOR AFRICA METHODIST-EPISCOPAL
CHURCH, 1884-1896, THIRTY-THREE
YEARS OF MISSIONARY SERV ·
ICE IN AFRICA.



BISHOP TAYLOR.³

On my first voyage down the west coast of Africa the Kroo boys who handled the cargo on a three months' cruise down and up the coast were paid in gin of the wretched quality used in commerce on that coast. If they succeeded in obtaining a small portion before they left the ship the result

was temporary insanity involving the necessity of imprisonment in the brig. On our way up the Coanza River our little steamer made its first landing at a "factory" which was the export point of the plantation, a distillery which did business under the

³ In the giving of testimony *the face is a part of the evidence*, and so we have inserted portraits of many of our witnesses, that they may seem to speak from the very lips.

name of Bon Jesu—Good Jesus. Many thousands of the Ambundu had never heard the sacred name except in connection with this agency of the devil.

Rum as a means of cheating. At Malange, our inmost mission station in Angola, we found the following method of trading: Caravans arriving from the interior with ivory, dyewoods and rubber were invited to deposit their loads in the compound of the trader. They were then debauched with rum for several days, when they were told what price would be paid for their products. If they expostulated they were informed that the trader now had possession of them and they must take his price. When forced to do so, they were paid in rum, also at his price. We opened a trading post, putting it in charge of a merchant from Lynn, Mass. Because of his square dealing with the natives and the payment of a fair price for their product in cloth, needles and thread, or Portuguese currency if they preferred, our missionaries became welcome heralds in the caravansaries, and the natives returned to their homes with the message of salvation from the new people they had met, "the God-men."

At that time there were two hundred steamships in the rum trade of Africa. Since then the coast steamers have ceased to pay their Kroo boys in rum, and it has been excluded from large sections of Africa. Among others, that large territory called Zambesia has excluded the rum traffic. Like the river of the same name, it is called after N'Zambe, the God of the Heavens; and if it succeeds in maintaining the strict prohibition enjoined by many African chiefs it will be worthy of its title, "God's Country."



BISHOP HARTZELL.

Rev. Joseph C. Hartzell, D.D. (Missionary Bishop for Africa Methodist - Episcopal Church, 1896—, four years' service in Africa).—Bishop Tugwell, of the English Church, whose diocese is on the west coast of Africa, said a few months ago that seventy-five per cent of the deaths among the European traders and other white inhabitants of Lagos were due to the excessive use of intoxicating drinks, and I believe that he did not overstate the facts.

As to the natives, not only on the west coast of Africa, but also in all Africa wherever they are in touch with European commercial relations and the traffic is allowed, I believe that fully seventy-five per cent of their demoralization in home life and in personal character comes from the same source.

The abominable and wicked habit of "treating," so common among the Europeans, is, as a rule, extended to the natives whose trade is desired. I have seen many caravans come from the interior to the coast towns with rubber or other native products. The European traders would at once invite the "captains" of the caravans to their places, and, getting them half drunk, would dress them up and start them out as illustrations of their great kindness and liberality. As a result, the traders would buy the rubber at a very low price, and in turn sell to the caravans through their half-inebriated "captains" what they needed, at enormously large prices.

It is encouraging that England and other nations having vast possessions and responsibilities in Africa, are seriously considering this question. There are large sections where the sale of intoxicants to the natives is forbidden, and wherever possible attempts are made to lessen the sale by increasing the per cent of taxation.

What a sad thing it is that there could not have been a consensus of national conscience and policy, on the part of the three or four great nations of Europe who control the destinies of Africa, to exclude intoxicants from the millions of that continent!

Henry Grattan Guinness, M.D., F.R.G.S. (Secretary "Regions Beyond" Missionary Union, London).

—It is infinitely sad that the contact of civilization with the native races of West Africa should have been characterized in the first place by slavery, and later on by the traffic in ardent spirits. It is well that our steamers should carry missionaries to the Dark Conti-

nent, but is it well that the cargo of many a vessel should mainly consist of gin and gunpowder? This was the case with the old steamship *Adrian*, on which I sailed for the Congo in 1891. In due time we safely reached Banana, at the mouth of the Congo River, and I commenced to see the abominable effects of the firewater, which in those days was so freely sold. Night was made hideous in the wooden hotel by scenes and sounds of revelry. A dozen bottles of gin could be



H. G. GUINNESS, M.D.

Wages paid in gin. bought for sixty cents. The already degraded natives were in part paid for their labor in gin, and they were thus further degraded, demoralized, decimated and damned.

To-day the strength of the spirits sold is greatly diluted, as its poisonous and destructive power was even for trade purposes too serious. When the artificial taste was created, palm wine, which is very slightly intoxicating, could no longer suffice the natives, who were prepared to barter all their possessions for the accursed "firewater." I have often seen the graves of these poor heathen decorated with the gin bottles they owned during life.

It is a matter of profound gratitude that a restrictive tariff is in some degree lessening the sale on the Lower Congo; but still more are we rejoiced that combined Europe, too tardily kind, has drawn a cord of protection around Equatorial Africa, forbidding the sale of spirits beyond a certain clearly defined sphere.



MISS AGNES MC ALLISTER.

Miss Agnes McAllister (Garraway, Liberia, Methodist-Episcopal Board, 1888—).—I would rather face heathenism in any other form than the liquor traffic in Africa. I have gone many times into the native heathen towns to preach the gospel, and found the whole town, men, women and children, in excitement over a barrel of rum that had been opened to be drunk by the town people. I have seen them drinking it out of buck-ets, brass kettles, iron pots,

earthen pots, tins, gourds, cocoanut shells; and a mother who could not get anything in which to put it would fill her own mouth with rum and then feed it to her babe from her own lips. And when I have reproved them they have replied: "What do you white people make rum and bring it to us for if you don't want us to drink it?"

Mrs. P. Menkel (Batanga, West Africa, Presbyterian Board, 1892—).—The rum traffic in West Africa is the curse of the country. It both hinders and counteracts our missionary efforts. As a rule, our native Christian men cannot find employment with the white traders unless they are willing to accept rum in part payment for their services. Christian natives engaged in the rubber and ivory trade are required to take rum to the interior tribes in exchange for these articles, making the evil nature of the heathen much worse than before. It is sad to see the increased degradation of the natives in their villages caused by the white man's rum. When I speak to natives about not drinking rum, I invariably receive the answer, "We do not want rum in our country, and we wish you ministers or missionaries would send a letter over the big sea and tell them not to send us any more."

Rev. A. Polhemus, M.D. (West Africa).—"Bishof was condemned for saying that seventy-five per cent of the Europeans who die on the west coast of Africa die of drink; but I can safely say that fully ninety per cent die from that cause." Thus spoke an English army officer to me about a month ago, as we both sailed away from the west coast. The gospel has no greater enemy on the west coast of Africa than rum.

Drink more
deadly than
malaria.

Rev. Charles Satchell Morris (Traveler in South and West Africa, now special agent National Baptist Convention and American Baptist Missionary Union).—As I have witnessed the unutterable horrors of the rum traffic on the west coast, as well as in South Africa, I shall gladly embrace the opportunity to let the civilized world know something of the sickening details of a traffic of which it might be truly said, Slavery slew its thousands, but the rum traffic is slaying its millions.⁴ I traveled up and down the coast on boats that were simply wholesale liquor houses—rum in hogsheads, rum in casks, rum in barrels, rum in kegs, rum in demijohns, rum in stone jugs; and the vilest rum that ever burnt its way down human throats.

What an awful many-sided charge the vast cloud of butchered African witnesses will have against the civilized world in the day of judgment! Africa, robbed of her children, rifled of her treasures, lies prostrate before the rapine and greed of the Christian nations of the world. A slave pen and battle field for ages, Christian nations, instead of binding up her wounds, like the good Samaritan; instead of passing

⁴ Rev. James Johnson, the native pastor of the island of Lagos, who was sent by the Christians of that place to plead their cause before the English Parliament in 1887, closed his testimony before a committee of the House of Commons with these words: "The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse. I would rather my countrymen were in slavery and being worked hard, and kept away from drink, than that the drink should be let loose upon them. Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of the drink. Surely you must see that the death of the negro race is simply a matter of time."

*by and leaving her alone, like Levite and priest; have come to her with ten thousand shiploads of hell's masterpiece of damnation, rum, that is turning her children into human cinders; THAT HAS TURNED THE ENTIRE WEST COAST INTO ONE LONG BARROOM, FROM WHICH NO FEWER THAN TWO MILLION SAVAGES GO FORTH TO DIE EVERY YEAR AS A RESULT OF THE TRAFFIC.*⁵

"Gin, gin," is the cry all along the west coast, and, says Joseph Thompson, "Underneath that cry for gin I seem to hear the reproach, You see what Christian nations have made us." Africa sends to Europe fiber, palm oil, palm kernels, rubber and coffee. Europe sends to Africa powder and balls to slaughter the body, and rum to slay the soul.⁶

⁵ Italics and capitals in all parts of the book are editorial emphasis.

⁶ Rev. David A. Day, for twenty-four years a missionary in Liberia of the General Synod of the Evangelical Lutheran Church in United States, once wrote as follows: "In a few decades more, if the rum traffic continues, there will be nothing left on the west coast of Africa for God to save. *The vile rum in this tropical climate is depopulating the country more rapidly than famine, pestilence and war.* Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost, for the few missionaries that can survive there cannot overcome the effect of the river of strong drink that is being poured into the country." The lamented Dr. Albert Bushnell, for thirty-five years a missionary of the Presbyterian Board in the Gaboon Mission, made the following statement a short time before his death: "Alcohol is the burning curse of Africa, and *the traders, with scarcely an exception, are remorseless as the grave.* Some people wonder why the coast tribes of Africa waste and disappear. It is no wonder to one who lives there with his eyes open. If I were an Apollo or Chrysostom, I should like to go through all the churches of the land, persuading and entreating every member for Christ's sake to abandon the intoxicating cup and prohibit its manufacture and sale. I would call aloud to all friends of missions, If you love the Church of God, help, help to dethrone the demon



REV. HENRY RICHARDS.

Rev. Henry Richards (Banza Manteke, Congo, Baptist Missionary Union, 1879—).—The importance of the liquor question with regard to Central Africa can hardly be over-stated. Its introduction means destruction of the moral character and will power of the native who comes under its awful influence, and seems almost to put him beyond the reach of salvation. When the extra heavy tax was imposed

on foreign spirits imported into West Africa, the region recently purchased by the English government from the Royal Niger Company, the traders complained that these heavy dues interfered with the trade. THE COLONIAL SECRETARY [the Rt. Hon. Joseph Chamberlain] REPLIED THAT IT WAS THE INTENTION OF THE GOVERNMENT TO DISCOURAGE THE DRINK TRAFFIC, AS IT ULTIMATELY DESTROYED ALL TRADE BY DESTROYING THE POPULATION.⁷ When the Afri-



JOSEPH CHAMBERLAIN.

of intemperance—our reproach before the heathen, the blight of our churches!"

⁷ A deputation of the *Native Races and Liquor Traffic United Committee*, on April 14, 1899, memorialized the British

can becomes a drinker of foreign spirits he rapidly degenerates and sinks lower and lower. The natives on the coast misrepresent the natives of the interior, and travelers who have only visited the coasts have wrong impressions of the proper native character. MISSIONARIES ALWAYS PREFER TO

Colonial Secretary regarding the protection of Mohammedan races in the Soudan and in the Niger Territories, and regarding the prohibition of Trade Spirits for the whole of West Africa, or, if this could not be arranged, they urged, as the best alternative, that:—1. A definite line should be marked out, beyond which no liquor should be imported, so as to effectually protect the Mohammedan districts before mentioned. 2. The carriage of spirits by railway, should be absolutely prohibited. 3. A minimum duty of not less than 100 francs per hectoliter at 5 centigrades should be established, which should be carried out by all the Powers having possessions in West Africa.

Mr. Chamberlain replied to the deputation in part as follows: "I hold, as a matter of deep conviction, that the Liquor Traffic in West Africa among native races, is not only discreditable to the British name, not only derogatory to that true Imperialism—the sentiment which I desire to inculcate in my countrymen—but it is also disastrous to British trade."

Then, after a careful survey of the present position of tariffs, and a declaration that Great Britain would seek for the imposition of a minimum liquor import duty on spirits in the coast districts, of four shillings a gallon, to be carried out in the West African possessions of all the Powers, he added:

"But I will go one step further and I will say even if the Brussels Conference should fail to produce the satisfactory results which we desire, I shall not be content to remain where we are. I agree with those that think that a special responsibility falls on Great Britain, and although I admit there is great difficulty in the way of foreign competition in dealing with this subject, still I do not think the difficulty is altogether insurmountable."—*Twelfth Annual Report, United Committee for the Prevention of the Demoralization of the Native Races by the Liquor Traffic.*

WORK IN THE INTERIOR, AS THEY KNOW THE WORK IS FAR MORE HOPEFUL AMONG THOSE NATIVES WHO HAVE NOT BEEN DEGRADED BY THE DRINK. CHRISTIAN WORK HAS HAD SMALL SUCCESS AMONG THE COAST PEOPLE. MISSIONARIES HAVE WORKED AND ORGANIZED CHURCHES ONLY TO SEE THEM BECOME CORRUPTED AND BROKEN UP. Even those who profess to accept salvation and give up the drink and heathenism for a time seem almost unable to resist the temptation to drink again the spirits that once enslaved them.

WHEN THE HEATHEN, UNTOUCHED BY THE FIRE-WATER, RECEIVE CHRIST, THEY APPEAR TO HAVE LITTLE DIFFICULTY IN GIVING UP THE NATIVE PALM WINE AND OTHER NATIVE DRINKS, AND HEATHENISM. SATAN HAS NO BETTER AGENT TO DESTROY THE AFRICAN THAN THE FOREIGN LIQUOR. The government of the Congo Free State decided to prohibit the drink trade beyond the region where it had not been introduced, but no boundary line was defined until quite recently, and the law was practically a dead letter. Now the boundary line is the Nkisi River, about 230 miles from the coast, beyond which the drink must not pass according to law, but to enforce this and prevent the native from crossing the line with drink will be very difficult, as they are born traders and have many markets. The only proper and successful way is to prohibit its sale entirely.

Many of the white assistant traders dislike to sell the drink and acknowledge that it is vile stuff and poison to the people, but say that they have to do it as their commercial houses command them to sell it. The chief white traders say that "the natives demand it," and the demand must be met, but IN ORDER TO GIVE THE NATIVES A LIKING FOR THIS FIRE-WATER, LARGE QUANTITIES HAVE BEEN GIVEN AWAY

TO NATIVES WHEN A NEW DISTRICT HAS BEEN OPENED,
IN ORDER TO CREATE A CRAVING FOR IT.

**Blessings of
international
prohibition.**

Rev. Peter Whytock (Congo, "Regions Beyond" Missionary Union).—In the sphere of our Congo Balolo Mission, inside the area of the Great Bend of the Upper River, happily we are protected by the Treaty of Brussels from the European drink curse. Eleven years ago, when we arrived at the mouth of the Congo, some natives paddled off to us with fruit for sale. In a short time I saw one of them lying helpless in the bottom of his canoe. He had imbibed gin, which was a part of our cargo from Rotterdam. A young Belgian who returned with me to Europe, told me that the natives who were employed in the factories got a large part of their remuneration in trade spirits, and that for days each week they were drunk. The price of palm oil and palm kernels was in greater part paid in this awful drink.

Rev. C. B. Antisdel (Mukimvika, Congo, American Baptist Missionary Union, 1892—).—The greatest hindrance to our work is rum. There are five trading stations within two hours of my mission. Their chief article of barter is rum. One house sells each week a hogshead of this death-dealing drink. It is killing the people very, very rapidly. The captain of one of the steamers of the *Etat Indépendant du Congo* told me that when he gave rum to his workmen as part of their rations (as was formerly the custom) six out of thirty of his men were each week so ill as to require the services of a physician; but after a law was made prohibiting rationing with rum, even an entire month often passed without a single individual requiring medical attendance.

The Etat Indépendant du Congo will not allow alcoholic drinks to pass the Kpozo River, which is a few miles beyond Matadi, thus prohibiting intoxicants from all of this vast Congo State, which is nearly half the size of the United States, except a narrow strip bordering on Portuguese territory. In this section my station is located; hence the rum traffic is in full operation all about us. In going towards Sumba, where the trading houses are located, it always makes my heart ache as I meet the people returning from there, nine out of ten having nothing but rum, for which they have exchanged their produce, palm-kernels, palm-oil, rubber, peanuts and beans. Unless something is done to stay this iniquitous traffic, this people will soon become extinct.

Drink depopulating great regions.

THIS SECTION IS BEING DEPOPULATED RAPIDLY. When I remonstrate with these Africans, urging them not to drink rum, they say: "But you white people sell us the rum; it is made by your own people. We have not the power to resist the temptation, although we know it is killing us." Again and again they have said to me, "We do not wish to drink. Summon a gunboat and drive these traders away with their rum, and remove the temptation from us!"

Rev. W. P. Dodson (Angola, Southwest Africa, Methodist-Episcopal Board, fifteen years' service in Africa, 1885—).—The native intoxicants in Portuguese Angola are palm wine and corn beer; strength of each sufficient to intoxicate, about like that of lager beer; used universally. The native narcotic is Indian hemp, smoked very generally and producing lung decay and heart trouble. The native religions do not forbid but rather favor the use of

these liquors and drugs. The imported liquors are Holland gin and a vile brandy for which English, German and Portuguese traders are alike responsible. A better quality of liquors and wines is used freely by a majority of the foreign residents, wine at meals, brandy after meals, and beer as a refreshment. When once introduced by the Europeans the great profit of the liquor traffic becomes evident to the more cunning of the natives, and the consequence is not only large dealing in rum but the purchase of a small rum still by every native smart enough to use it and favorably situated, the still being fed by his cane plantation, worked by household slaves. The covenant of the sixteen great nations in 1892 to suppress the traffic in slaves has never been carried out in Angola, which is to-day the field of local, foreign and domestic slavery as of old, though met by terms and arrangements with masters called "contracts," which are nothing less than a vile evasion of the law, and call for investigation.



REV. W. P. DODSON.

Sample of
wholesale robbery.

Not long before my return to my native land [the United States], I witnessed in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the

rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard, and give them rum and a present of some sort. Drinking was followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carrying guns and brandishing knives along the street in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum.

I went back to the interior from that town, and having shortly to return to the coast, I saw the narrow trail lined on either side with many shallow graves covered over with brush and marked by a stick from which floated a rag from the clothes of the poor wretch who laid his drunken and exhausted body down to rise no more. And this was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum.⁸

⁸ To these African tragedies should be added, if only for contrast to Great Britain's new policy, previously mentioned, the story of Madagascar. When Mauritius became a sugar colony the rum made there was unfit for exportation to England. So it was sent to Madagascar; and when the frightful results in crime and disease led the Malagassy king to prohibit the importation, the Mauritius merchants complained, the English government interfered, and free rum was forced upon the island.

England's new
prohibitory
policy in
East Africa.

Rev. W. R. Hotchkiss (Kangundo, Ukamba Province, British East Africa, Africa Inland Mission, 1895-1899, and now missionary of the Friends' Missionary Society).—To my mind the most convincing proof of the absolute unreasonableness of the liquor traffic in mission fields, not to say its unmitigated wickedness, is found in the action of the English government with respect to its East African possessions.⁹ IN THIS, THE LATEST BRITISH ACQUISITION IN THE DARK CONTINENT, STRINGENT REGULATIONS HAVE BEEN ISSUED, AND SO FAR AS I HAVE NOTICED, HAVE BEEN ENFORCED, PROHIBITING THE SALE OF EITHER LIQUOR OR FIREARMS TO THE NATIVES. When we consider this action in connection with her policy on

⁹ The following is a copy of the Regulations made by Her Majesty's Commissioner and Consul-General for the East Africa Protectorate, with the approval of the Secretary of State.

"1. Alcoholic liquor, whether manufactured in the Protectorate or imported, shall not be sold or given, otherwise than for medicinal purposes, by any person to any native.

"For the purposes of these Regulations 'native' means any person of African race or parentage, not being a British subject.

"2. Any person who commits a breach of these Regulations shall, on conviction, be liable to a fine not exceeding 1,000 rupees, or to imprisonment for a period which may extend to six months, or to both, and any alcoholic liquor found in his possession shall be liable to forfeiture.

"3. Any alcoholic liquor found in the possession of any such native as aforesaid shall be liable to confiscation, and may be seized by any Protectorate officer and disposed of as the Sub-Commissioner of the province may direct.

"4. These Regulations may be cited as 'The Liquor Regulations, 1900.' "

Great Britain has also given us a peculiarly timely precedent in establishing prohibition in the Soudan, conquered by Kitchener's army of abstainers. See Appendix.

the West Coast, where liquor has been poured in without stint, and where the result has been seen in rebellious uprisings and massacres innumerable, we have the testimony of one of the greatest nations, and certainly the most experienced colonizing power, that liquor for revenue does not pay, that as a simple commercial transaction it is ruinous, expensive, criminal.¹⁰

RESOLUTION ON THE "DRINK TRAFFIC" UNANIMOUSLY
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE
CENTENARY CONFERENCE ON THE PROTESTANT
MISSIONS OF THE WORLD, HELD IN EXETER HALL,
LONDON, JUNE 20TH, 1888.

"That this International Conference, comprising delegates from most of the Protestant missionary societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become the source of *terrible and wholesale demoralization and ruin, and is proving a most serious stumbling-block to the progress of the Gospel*. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all native territories under their influence or government, especially in those internationally enrolled, and that a mutual agreement to this effect should be made without delay, as the

¹⁰ W. P. Dodson, previously quoted, declares that the rum traffic, as introduced by civilized nations into Africa, "turns the whole tide of industry into lazy, besotted indigence." See also p. 64. Both these utterances, and especially the declaration of the Hon. Joseph Chamberlain on p. 40, are commended to the consideration of chambers of commerce, which in defense of commerce, if for no other reason, should ask Congress to adopt the new policy of Great Britain in our new islands.

evil, already gigantic, is *rapidly growing*.”—*Report of the Centenary Conference on the Protestant Missions of the World*, pp. 475, 476.

“What is essential is *co-operation*. The example of what has been effected in the way of preserving the North Sea fisheries from the drink traffic *by co-operation* is encouraging. Britain, Germany, Belgium, Denmark, France, and Holland came to an agreement by which *it has been stopped*. Our object should therefore be so to awaken the conscience of Europe and the United States as to lead to a joint prohibition of the deadly traffic among all native races.—The late Rev. H. Grattan Guinness, in same.



One of the countless African rum victims, with the customary decoration of empty rum bottles and demijohns.

From photograph taken by Wm. A. Raff, missionary on Congo.

Exports of Rum from the port of Boston for year ending June 30, 1899:

Countries to which exported—	Gallons.	Value.
Turkey in Europe	25,097	\$ 34,162
England	26,210	35,595
British Africa	790,550	1,099,743
Total	841,857	\$1,169,500

—Memorandum supplied to The Reform Bureau by the Boston Custom House, Sept. 17, 1900.

WHAT CAN BE DONE FOR AFRICA.¹¹

Make Efforts to Stop the Exportation to Africa of New England Rum.

Work for More Adequate Prohibitory Legislation.¹²

Treaties of 1890 and 1899,¹² though encouraging, are both inadequate in that both relate only to "spirituous," that is, distilled liquors. The second allows these to be sold among natives, and even to them if they can pay the high price. Let us work for treaty on p. 58, made universal, see p. 1, and for such laws for Africa as are cited on p. 174 or pp. 51, 52, 56, 57.

¹¹These suggestions have been revised and approved by Rev. Joseph C. Hartzell, D.D., Missionary Bishop, Methodist-Episcopal Church.

¹²The International Missionary Union, at Clifton Springs, N. Y., in 1904, adopted the following appeal for international prohibition in all Africa: "Native chiefs, such as the Christian King Khama of South Africa and the Mohammedan chiefs of the Niger Delta, have petitioned, almost in vain, that the trader be not allowed to bring in his liquor. Some of the very men who are trading in liquor would be glad to have it abolished. To it is largely due the loss of white life in countries like Africa. And the only pecuniary gain in its use is during initial stages of the trade. Even when there exists prohibition by the government of some one country, the law is evaded, and smuggling is carried on over the border of an adjacent country. Were there uniformity and universality in tariff duties of an amount practically prohibitive, the evil could soon be extinguished.

¹³In a letter to The Reform Bureau from Department of Foreign Affairs, Congo Free State, dated October 20, 1900, the following were named as the governments that had ratified the treaty of 1899: Germany, Belgium, Spain, Congo Free State, French Republic, Great Britain, Italy, Holland, Portugal, Russia, Sweden and Norway, Turkey. Our own government was the only one of first rank that had not ratified. As in 1890-1892, the Moslems and the Monarchies had gone in before us.

Since foregoing suggestions were printed and partly because they have been printed also in The Reform Bureau's Twentieth Century Quarterly—a special issue on opium and liquors in mission fields—and have also been urged in many of its public meetings, the movement for the ratification of this treaty and related legislation has made several stages of progress to which others will have been added before this book reaches our readers, who will nevertheless be interested to see the plan from the beginning, and will find much left to do.

(1) On Dec. 3, President McKinley, in his message (p. 1), recommended three things: (1) Ratification of treaty of 1899 as to Africa; (2) world-wide application of its principle for the protection of uncivilized peoples; (3) special action in "Western Pacific," having reference to the

New Hebrides, without doubt, which the International Reform Bureau and Dr. Paton and the people had pressed upon his attention.

2. On Dec. 5, 1900, the second day of Congress, the Reform Bureau secured a hearing on the treaty of 1899 before the Senate Committee on Foreign Affairs, which at once voted to advise ratification.

3. On Dec. 14 Senate ratified the treaty, see p. 24.

4. On Jan. 1, 1901, in the Philippines, a new license law forbade selling intoxicants to natives except in native shops, where drunkenness was almost unknown, see p. 188.

5. A Senate resolution, introduced by Senator H. C. Lodge inviting all nations to unite by treaty in protecting native races against intoxicants and opium, passed the Senate unanimously on Jan. 4, 1901, see p. 1.

6. As a further step in this protection of native races, pending the long negotiations required to secure a treaty, Senator Lodge and Hon. C. E. Littlefield, M.C., introduced a bill to forbid the sale of intoxicants, opium and firearms in all Pacific islands, so far as the authority of the United States extends, on which a hearing was secured by the Reform Bureau on Dec. 6, 1900, before the House Committee on Insular Affairs.

7. The foregoing bill being one not likely to be passed without a long struggle, on Dec. 10, 1900, Hon. F. H. Gillett, M.C., introduced a bill dealing only with "islands not in the possession nor under the protection of any civilized Power," with special reference to the New Hebrides, see p. 52.

8. On Dec. 7 and 8, 1900, the Reform Bureau secured Senate hearings on liquor selling "canteens," which being mostly located in our new islands endangered natives as well as soldiers. By co-operation of Anti-Saloon League, W. C. T. U. and the Reform Bureau, at Washington, and many helpers all over the land, the following act finally passed Congress on Jan. 9, 1901: "The sale or the dealing in beer, wine, or any intoxicating liquors by any person in any post exchange or canteen or army transport or upon any premises used for military purposes by the United States is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect." In 1902-3 this anti-canteen law was fortified by increasing the ration of soldiers to five cents a day, making it the best ration in the world, and by the appropriation of a million dollars (since increased) to provide reading rooms, gymnasiums, and other amusements at army posts—all this at the prompting of societies above named. The brewers' literary bureau at Washington, with the aid of the War Department, have persistently sent out reports that the abolition of the army beer saloon has increased drunkenness and its consequences, but these reports, on investigation, have always proved false, as it is also false to represent that the weight of military authority is on that side. The more experienced generals are on the other side, see p. 237, and common sense should have taught the many Christians that the brewers' articles have fooled, that a beer saloon as a preventive of intemperance has no more right in the army than in a college, a factory, or a Y. M. C. A.

See p. 8 for progress of crusade since 1901.



REV. JOHN G. PATON, D.D.

The Law for which he pleads.—Any person subject to the authority of the United States, who shall give, sell, or otherwise supply, any arms, ammunition, explosive substance, intoxicating liquor, or opium to any aboriginal native in the New Hebrides or any other of the Pacific Islands lying within 20 deg. north latitude and 40 deg. south latitude, and the 120th meridian of longitude west, and the 120th meridian of longitude east of Greenwich, not being in the possession of or under the protection of any civilized power, shall be punishable by imprisonment not exceeding 3 months, with or without hard labor, or a fine not exceeding \$50, or both. And in addition to such punishment all articles of a similar nature to those in respect to which an offense has been committed found in the possession of the offender, may be declared forfeited. If it shall appear to the Court that such opium, wine or spirits have been given *bona fide* for medical purposes it shall be lawful for the Court to dismiss the charge. (See p. 65.)

The New Hebrides.¹

AN APPEAL TO AMERICA TO KEEP STEP WITH ENGLAND IN PROTECTION OF ISLAND PEOPLES.

ADDRESS BY

REV. JOHN G. PATON, D.D.

(Australian Presbyterian Board, 42 years' service)

AT THE SUPPLEMENTAL MEETING—REPEATED IN SUB-
STANCE AT REGULAR MEETING—ECUMENICAL
CONFERENCE, 1900.²

I am very glad to see so many assembled here to-day on a matter which is of such vital importance to the progress of God's work in every mission field.

After we gave the Gospel to the heathen, and life and property were safe, trade followed us, not to uphold the work of God, but to give the natives rum

¹ The New Hebrides consists of thirty islands, with about 80,000 population, of whom 18,000, on twenty-two islands, are Christianized. The others are still cannibal savages, who are being made yet more savage by American rum, and more dangerous by American guns and dynamite. The time is ripe, in view of recent events in China, to guard the sale of all these dangerous articles in all uncivilized lands by international agreement. See p. 59.

² Dr. Joseph Cook writes us: "The venerable and heroic John G. Paton's appeal to the American government to join England in prohibiting the liquor traffic with the natives of the New Hebrides, is the most overwhelmingly reasonable, pathetic and urgent call ever heard from missionary fields since the hour when the man of Macedonia stood in a vision at the side of the Apostle Paul and said, 'Come over and help us.' "

and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the **American traders selling cannibals rum and guns.** American traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then again return to it. At last we sent a deputation to him, and he said he could not stop the business; to do so would ruin him and his wife and children. Instead of the drink saving him and his family, it nearly proved the death of them all. Natives maddened with his own rum, and in some way offended, would have shot him with rifles he had sold them had not the missionary's helper stood between him and them, pleading in his behalf. Meantime his wife and children escaped by flight.

These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes shoots his friend, and not a few of them have fallen victims to their own madness.

In West Tanna my son was placed as a missionary three years ago. At that time he did not know a word of the language, but he labored hard, and he succeeded, by God's grace, in converting many of the people, including the war chief of four thousand cannibals. This war chief came to the missionary one morning and said: "Missi, will you go with me to the American traders living on the shore and help me to plead with them not to sell to my men the white man's **A converted chief pleads for prohibition.** firewater, for when their reason is dethroned by it they commit shocking crimes, and I have no power to control them. It's

making havoc of my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?"

A savage, drunk on traders' rum, and armed with a trader's musket, is a thing of horror. My son would have been killed by a bullet from an American gun, sold by an American trader to a native, if the noble chief before mentioned had not thrown himself between the half-drunk native and the missionary, only to fall dying with the bullet in his own body. Natives maddened by American rum have **Rum-maddened** turned American rifles against the little **savages shoot-** native orphan girls of the mission who **ing mission** were sporting in the tops of trees, and **children.** shot them down with as little compunction as if they had been monkeys.

American rum and guns have wrought many other tragedies, including the case of a trader on Tanna who wrought as a lay missionary and was shot while he knelt in prayer.

A letter by the last mail from Australia and the islands reports how an American missionary named **American rum** Fielding, and Gilley, another mission- **causes shooting** ary, went inland to conduct worship at **of missionaries.** a heathen village, when a ball was shot at Gilley, who escaped it, and another went through Fielding, who fell, and when Gilley ran to lift him up, a savage struck Gilley with a club and dragged him aside, when they shot another of the party and compelled Gilley, under a guard, to remain and see them cook and devour the bodies of the two like so many rabid dogs. Next morning at the pleading of the other men, for fear of punishment, Gilley and his party were let go.

As there is no other trader there from whom they could get the ammunition for all these murders, they must have got it from the American trader living there on the shore.

The Australian churches support the New Hebrides Mission, and the mission sent me to America eight years ago to appeal to the American public and to the President of the United States and to the Congress of the United States to place the American traders under the same prohibition that England has placed her traders under in regard to the sale of intoxicating liquors, and ammunition and opium.³ At that time, when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States government should be placed under the same

³ We have received through the courtesy of the Rt. Hon. Joseph Chamberlain, British Colonial Secretary, a package of British prohibitory laws for the protection of Pacific islanders, mostly of the same tenor as the one given herewith in facsimile, which we hope may aid some legislator to draw a corresponding law *forbidding any American citizen to sell or give or otherwise supply to any aboriginal native of any island in the Pacific ocean, any wine, spirits, or any other intoxicating liquors, etc.* These laws apply to British subjects, not alone in British islands and others under a British protectorate, but also, as will presently be shown in the case of the New Hebrides, for example, in islands where she has no governmental control of any but her own traders. The United States found a way to prohibit American merchants from selling opium in China, and surely can find a way, by separate action, while an international agreement is delayed, to prevent them from selling opium, intoxicants and firearms among the natives of the islands.



prohibition that Great Britain has placed hers under by act of Parliament in response to our petition; but somehow, though President Harrison was eager to join the prohibition, and President Cleveland, following him, was equally eager, the documents were not sent out, and the object I had in view was not accomplished.⁴ We have suffered a great deal during

⁴The correspondence of Secretary of State Hon. John W. Foster, during President Harrison's administration, we learned from him, may be seen in "Papers Relating to Foreign Relations," House of Representatives, Ex. Doc. I, Part I, pp. 198, 287, 320. From an examination of this correspondence we have ascertained that Great Britain's first proposals on the subject of protecting the Pacific islanders against drink and firearms, made in 1884, were welcomed by Secretary of State Frelinghuysen on behalf of this country, but that no international agreement was consummated then or in 1892, when Mr. Foster took up the matter. Great Britain sent the proposed international agreement to France, Italy, Germany, Austria, Hungary, Russia and Hawaii, as well as the United States. In all these countries Christian citizens should urge the renewal and consummation of this noble endeavor. In order to do this we subjoin the proposed "international agreement in full:

"Draft international declaration for the protection of natives in the islands of the Pacific Ocean.

"A declaration respecting arms, ammunition, explosive substances, and intoxicating liquor, and prohibiting the supply of these articles to natives of the Pacific islands.

"1. In this declaration the following words and expressions shall have the meanings here assigned to them, that is to say:

" 'Subject of the contracting powers' includes a citizen of the French Republic or of the Republic of the United States of America.

" 'Pacific islands' means and includes any islands lying within the twentieth parallel of north latitude and the fortieth parallel of south latitude and the one-hundred and twentieth meridian of longitude west and the one-hundred and twentieth meridian of longitude east of Greenwich and not being in the possession or under the protection of any civilized power.

these eight years by the influence of intoxicating drink, and now I am sent again to America to renew the plea that Christian America will do what Chris-

“ ‘Native’ means any person who is or appears to be a native, not of European or American descent, of some island or place within the limits of this declaration.

“ ‘Arms’ means every kind of firearm and any part or parts of firearms.

“ ‘Ammunition’ means every kind of ammunition for firearms and any material for the preparation thereof.

“ ‘Explosive substances’ means gunpowder, nitroglycerin, dynamite, gun cotton, blasting powder, and every other substance used or manufactured with a view to produce a practical effect by explosion.

“ ‘Intoxicating liquor’ includes all spirituous compounds and all fermented liquors, and any mixture part whereof is spirituous or which contains fermented liquors, and any mixture or preparation containing any drug capable of producing intoxication.

“ ‘Offense’ means offense against this declaration.

“2. Any subject of the contracting powers who shall give, sell, or otherwise supply, or shall aid or abet the giving, selling, or otherwise supplying to any native any arms, ammunition, explosive substance, or intoxicating liquor [Qy., except under special license from one of the contracting powers] shall be guilty of an offense against this declaration.

[The query in paragraph 2, which is not a part of the declaration, Great Britain no doubt suggested to cover the case where a native servant is sent by a white master for drink, which in British colonies is covered by requiring a written order, with heavy penalties for evasion, and to provide especially for licensing certain trustworthy natives, in rare cases, to carry firearms. But we are informed that President Harrison and Secretary Foster objected to such an exception as likely to vitiate the law. Let statesmen who would do something truly great perfect the details of this great proposal and carry it to victory as a greeting to the twentieth Christian Century.]

“3. An offense against this declaration shall be punishable by imprisonment not exceeding three months, with or without hard labor, or a fine not exceeding £10, or both.

tian Britain has done in the interests of humanity, to prevent the mischiefs that have taken place and are taking place every now and then through men

"In addition to such punishment all articles of a similar nature to those in respect of which an offense has been committed found in the possession of the defender, may be declared forfeited to the contracting power to whose nation the offender belongs.

"4. A person charged with an offense may be apprehended by any commissioned officer of a ship of war of any of the contracting powers, and may be brought for trial before any of the persons hereinafter mentioned.

"5. Every person so charged, if difficulty or delay is likely to arise in delivering him over for trial by the authorities of his own country in the Pacific islands, may be tried summarily, either before a magistrate or other judicial officer of any of the contracting powers having jurisdiction to try crimes or offenses in a summary manner, or before the commander of a ship of war of any of the contracting powers.

"Any such commander may, if he think fit, associate with himself as assessors any one or more fit persons, being commissioned officers of a ship of war of one of the contracting powers, or other reputable persons, not being natives, who are subjects or citizens of one of the contracting powers, and, either with or without assessors, may hear and determine the case, and if satisfied of the guilt of the person charged, may sentence him to the punishment hereinbefore prescribed.

"6. Sentences of imprisonment shall be carried into effect in a government prison in Fiji or New Caledonia, or in any other place in the Pacific Ocean or in America or Australasia in which a government prison is maintained by one of the contracting powers.

"7. All fines, forfeitures, and pecuniary penalties received in respect of this declaration shall be paid over by the person receiving the same to [Qy., H. B. M. high commissioner for the western Pacific] for the benefit of the contracting power from whose subject or citizen the same was received.

"8. Each contracting power shall defray the cost of the imprisonment of any of its subjects or citizens, which cost shall be calculated upon the actual cost of maintaining the prisoner with an addition of [twenty] per cent as a contribution to the

under the influence of intoxicating liquors. I have appealed to the President and I have appealed to Congress through the President, but it all seems of

salaries and other expenses of the prison. A certificate under the hand of the governor of the colony, or other chief authority of the place where the prison is situated, shall be conclusive as to the amount to be paid.

"An offender shall not be taken to any British colony in Australasia for imprisonment unless the government thereof shall have consented to receive such offenders.

"9. It shall not be an offense against this declaration to supply without recompense or remuneration intoxicating liquor to any native upon any urgent necessity and solely for medicinal purposes, but if the person giving such liquor shall be charged with an offense against this declaration it shall rest upon the accused to prove that such urgent necessity existed, and that the liquor was given for medicinal purposes.

"10. This declaration shall cease to apply to any of the Pacific islands which may hereafter become part of the dominions or come under the protection of any civilized power; nor shall it apply to the Navigator's or Friendly islands, in both of which groups a government exists which has been recognized as such by more than one of the contracting powers in the negotiation of formal treaties; nor shall it be held to affect any powers conferred upon its own officers by any instrument issued by any of the contracting powers.

"11. The contracting powers will severally take measures to procure such legislation as may be necessary to give full effect to this declaration.

"12. The present declaration shall be put into force three months after the deposit of the ratifications, and shall remain in force for an indefinite period until the termination of a year from the day upon which it may have been denounced. Such denunciation shall only be effective as regards the country making it, the declaration remaining in full force and effect as regards the other contracting parties.

"13. The present declaration shall be ratified, and the ratifications deposited at London as soon as possible.

"In witness whereof the respective plenipotentiaries have signed the same, and have affixed thereto the seal of their arms."

no avail—at least it has not accomplished anything up to this time. A week before last I went to Washington and had an interview with President McKinley. He received me very graciously and promised that he would do what he could. I also had an interview with the Secretary of State [Hon. John Hay]. They both heard what I had to say, and they seemed to sympathize with me, and they said: “We will look into this question, and we will try if possible to do what you wish.” Since then I have received a letter from the Secretary of State saying that they cannot interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they cannot do anything for us unless there is an act of Congress passed.⁵ Surely there

⁵ Later the Secretary of State gave to the press, as a reason why the United States government could not do what Dr. Paton had asked, a statement that Great Britain and France had a joint protectorate over the New Hebrides. This, Dr. Paton has assured the authors of this book, as he has also assured President McKinley and Secretary Hay, is a mistake. There is a crude arrangement that when an English trader is killed by the natives the English man-of-war may punish the offense, and likewise a French man-of-war when a French trader is killed, but “the islands and natives,” Dr. Paton declares, “are under the protectorate of no civilized nation.” “If Britain,” he continues, “had a protectorate over them Queen Victoria’s High Commissioner, the Governor of Fiji, would not have advised our mission and churches supporting it to send a deputy to America to plead with the President, the Congress and the people of the United States to place their traders on those islands under a prohibition as to paying for native produce in liquors and firearms, similar to that under which Great Britain has had her traders placed in the interest of humanity.” To prove that Secretary Hay is laboring under

Dr. Paton are some Congressmen in America
appeals to Con- who, from their love of God and the
gress and the responsibility of their positions, will
American take up this matter and get the act
people. passed. Surely, surely, America will unite and try
 to break up and drive out from the Philippine
 Islands, and for every other island where it has

a misapprehension as to the alleged protectorate Dr. Paton has recently secured the following letter from Lord Salisbury, through S. Smith, Esq., M.P., which has been sent to President McKinley, without any known result at this writing two months later:

“Foreign Office, May 29, 1900.

“Sir:—With reference to the letter which you addressed to Sir Thomas Sanderson on the 23d instant, enclosing a communication from Mr. Landridge respecting the New Hebrides, I am directed by the Marquis of Salisbury to state that the only formal convention in regard to the islands is that concluded between this country and France on the 16th of November, 1887, supplemented by a Declaration signed at Paris on the 29th of January, 1888.

“I am to enclose a copy of the paper presented to Parliament on the subject in 1888. The convention provides for the constitution of a joint naval commission charged with the duty of maintaining order and protecting the lives and property of British subjects and French citizens in the New Hebrides.

“You will observe from Lord Salisbury’s dispatch to Mr. Egerton of the 21st of October, 1887, that previous to that date the French government had given assurances on several occasions that they entertained no projects of annexation. I am, Sir,

“Your most obedient and humble servant,

“(d) F. H. VILLIERS.

“S. Smith, Esq., M.P., 11 Delahay Street.”

Dr. Paton says: “The naval commission has no power to interfere with American traders.” He also says in regard to the proposed American prohibition of intoxicants, opium, ammunition and dynamite: “It need not be any expense to America, for, as English men-of-war are visiting Fiji and Samoa, offenders who are American subjects could be handed over to the American consul at Fiji or sent to American authorities in Tutuila.”

Dr. Paton says in several of his letters to us that the New Hebrides, having no protectorate, are “the common hunting

acquired possession, the influence of this terrible curse.

We appeal to every Christian in America and to every association in America, to try if possible to bring this about. France has said she will enact the prohibition if the United States will do so, and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed.

I return to the islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition as English traders, and failed.



MAP SHOWING SCOPE OF TREATY, P. 58, AND BILL, P. 52.

establishment in the New Hebrides of such a government as that of the Congo Free State to safeguard all right interests. England and France are each unwilling the other should annex these islands, about which there is a long story, but surely the nations that are protecting the native races in neutral zones of Africa, in the interest of trade as well as in the name of humanity, are called to a like service in neutral islands.

[Letters of thanks from Dr. John G. Paton to The International Reform Bureau for securing the passage of the Gillett-Lodge bill to prohibit American traders selling liquor, opium and firearms in the independent islands of the Pacific,—especially the New Hebrides Islands.]

74 Princess St.,

Kew, Victoria, Australia, 12 March, 1902.

The Rev. WILBUR CRAFTS.



SENATOR H. C. LODGE.

who has introduced three successful Bureau measures in Congress for protection of uncivilized races, p. 1, 51.

they could dictate peace to the world, I believe—The spiritual work of our mission prospers wonderfully, and will no doubt prosper yet more when the U. S. prohibition is put into operation on our islands. Thanks to our dear Lord Jesus, you and all our dear friends and helpers with you for the passing of this bill by your U. States. May He abundantly reward and bless you all with increasing success and every blessing in His service.

My wife and I sail to the islands in about a fortnight, where in the work we hope to remain till about the end of this year. I will write you another note before I go, after meeting with our Church committee. Meantime a thousand thanks to you and to all your helpers in this bill, and in all your work for Jesus and humanity. Specially thank the Senators Gillett and Lodge, and Miss M. W. Leitch. I have written twice to her, but got no reply. May God bless and reward them all—I have been very unwell ever since my return from my last American tour, but feel a little better now, and if Jesus will, even at 78 years of age, hope to be spared a few years longer for our Master's blessed work.

In deepest gratitude, and with best wishes to all, I remain, yours in Jesus,

JOHN G. PATON.

74 Princess St., Kew, Victoria, Australia, 27 March, 1902.

Dear DR. CRAFTS.

A thousand thanks for all your kind and able help in getting the Gillett-Lodge bill passed. It greatly strengthens Britain's hands, and will be far-reaching in its moral influences, and we hope and pray that the proposed effort in conjunction with Britain to get other powers to also unite in this international prohibition will have great success, in the interests of humanity, and for the honor of the United States, and its good President and Secretary of State, Senate and Congress. I have written thanking both, and if possible I would heartily thank all our helpers. The Lord reward and bless you all abundantly. * * *

Yours in our Master,

JOHN G. PATON.

Rev. H. Grattan Guinness, in an address before the Centenary Missionary Conference, London, 1883:

"The merchants of Christian nations, especially those of Great Britain, Holland, Germany and the United States have been for many years practically forcing on the weak and ignorant races of Africa and the South Seas, of Madagascar and Australia, of India and Burma, the rum, gin, brandy, which are to them not only the degrading curse they are in this country, but a maddening and deadly poison. This they have done for the sake of the enormous profits arising from the sale of cheap and bad spirits, profits amounting in many cases to *seven hundred per cent.* They are doing it every year to a larger extent. Enormous capital is invested in the trade, every opportunity for extending it is eagerly sought and the right to spread this blighting curse in the earth is claimed in the name of *Free Trade.*

"These uncivilized people have neither the strength of mind to *avoid* the snare, nor the physical stamina to *withstand* the poison. They are often painfully conscious of the fact, and entreat the Government in pity to remove from them the awful and irresistible temptation whose dire results they dread, but whose fascinating attractions they cannot resist.

"There is no question whatever that this accursed drink traffic has been *one of the greatest hindrances to the spread of civilization and Christianity in heathen lands.*

"The Rev. Thomas Evans (of India) says, 'I am at my wits' end to find out the reason why our rulers introduced into this country a system which kills us, body and soul, and gives them in return but a paltry sum for a license tax.'

"Every municipality in India would suppress the use of strong drink if the government would allow them. We are doing in India with the drink what we did in China with opium, forcing it upon an unwilling people, until they become demoralized enough to desire it. And this for the sake of a revenue.

Prayer and co-operation alone can meet the case. Prayer to God, persevering, unanimous, believing prayer; and co-operation—the co-operation of Christian governments in the *prohibition* of a traffic producing more misery and destruction among native races than slavery with all its horrors."

Turkish Empire.

REV. CYRUS HAMLIN, D.D.

CONSTANTINOPLE, AMERICAN BOARD, 1837-1877,
FOUNDER OF ROBERT COLLEGE.¹



REV. CYRUS HAMLIN, D.D.

The English and American governments are equally guilty in spreading free intoxicants through all lands subject to their control. The one virtue of the Turkish government — prohibition — has been entirely overcome, by England chiefly.

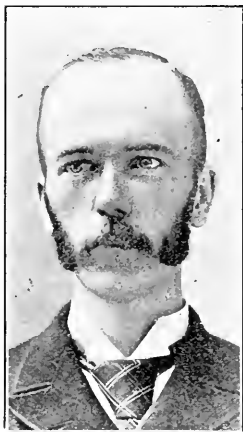
The alcoholization of wine is unrestrained; and it is more infernal and

deleterious to health. An English consul in Asia Minor told me that no one who desired pure wine could obtain it except from the press, and making the wine himself.

Governments know that, in promoting saloons, they promote murders, thefts, falsehood, poverty,

¹ Died at 89 in 1900, since giving this testimony, probably his last published utterance.

cruelty to women and children. And yet they go on doing it, because they want money; and they fear no avenging power. This makes the missionary work in heathen lands look dark. Saloons and the Gospel cannot go together! Governments have taken the side of the saloons; and we appeal to a righteous God against them unless they repent, and do works meet for repentance.



REV. F. W. MACALLUM.

Rev. F. W. Macallum (Marash, American Board, 1890).—In Turkey drunkenness is considered a Christian sin, and is, so far, a hindrance to the acceptance of Christianity by the Moslems.² Drinking habits have been acquired by a great many of the official classes, both civil and military, and the usual blighting effects follow. The total abstinence principles of the missionaries now in Turkey commend them, perhaps as much as

anything else, to the respect of all right-thinking Turks.

Miss Myra A. Proctor (Aintab, American Board, 1859-1883, twenty-four years).—At one time I resided nearly opposite a dramshop in Aintab. Our steward reported seeing a Moslem drunk on the sidewalk in front of this shop when a government officer came by and exclaimed, "You, a Moslem! Let the Christian dogs drink."

² The Turks, though abstainers by religious rule, use to great excess two harmful drugs, tobacco and hasheesh, on which last see Topical Index at end of the book.

So far as my observation extended, the Protestant churches maintained total abstinence.

Rev. Edward Riggs (Marsovan, American Board, 1869—).—The inhabitants of the rural parts of Turkey raise grapes and turn many of them into wine.

There is not much drunkenness, though there is a good deal of intemperance, that is, many who do not drink to the total loss of self-control, do drink enough to harm themselves. The drinking by Mohammedans, both in civil life and in the army, is mostly confined to the official class, which has been influenced by the example of the Europeans. The common soldiers and the common people generally obey the prohibition in the Koran, both in letter and spirit. They are in sobriety superior to the people of Christian lands, and know it and boast of it. A common name for Christians, because of the drinking habits of nominal Christians, is "hogs."

Rev. William Jessup (Zahleh, Syria, Presbyterian Board, 1890—).—In my mission station the evil of intemperance is growing. Arab whisky, made from the grape and called "arak," is terrible in its effects. One great argument used against us when we preach temperance and purity in the family and conversation is: "You must have more saloons than anybody else in the world. Divorce is easier with you than in Zahleh, and polygamy is practiced among thousands of your citizens." This refers to the United States.

Miss Corinna Shattuck (Oorfa, Central Turkey, American Board, 1873—, twenty-seven years).—The drink curse is the greatest we have to contend against, especially in the coast towns that come most

under the influence of foreigners, so-called Christian foreigners included.

The general facts in Turkey are briefly these: 1. The use of opium and alcoholic liquors is on the increase. 2. This increase has largely come about through the influence of European traders and residents.



MISS CORINNA SHATTUCK.

3. The fact of the widespread manufacture and use of these intoxicants and narcotics by Christian nations is urged as an argument against the acceptance of Christianity by the Turks. 4. All this takes place in a country where the native mind, through the influence of its own religion, is disposed to discountenance the use of intoxicants. 5. The growing use of intoxicants among Christian communities (Armenian, Greek and Syrian) is lowering the estimate of the Christian religion in the eyes of the Moslems to the extent of delaying the time when these Christian communities should be, as we have all hoped they would be, the missionary force for the evangelization of the Turk.

WHAT CAN BE DONE FOR TURKEY.³

1. The facts in regard to the use of intoxicating liquors in the Empire should be carefully collated and widely published.

³ These suggestions have been revised and approved by Rev. James L. Barton, D.D., Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

2. Friends of temperance in so-called Christian lands should use their influence to prevent the exportation of this evil to a land already afflicted beyond its portion.

3. The data collected showing the evil strong drink is bringing upon the country and the subjects of the empire, should be brought in some wise manner to the attention of the Sultan and his advisers, urging that he take measures to correct the evil. It could be shown to him that Mohammedanism and Christianity are one in their condemnation of intemperance and that in any effort he may put forth to drive this evil from his country he will have the sympathy of the best Christian people of the world.

4. The truth regarding the evils of intemperance should be taught in all the Christian schools of the Empire; the Sultan might be persuaded to have the same taught to all Mohammedan youths.

Mrs. Wilbur F. Crafts, Sunday School Superintendent of the World's W. C. T. U., speaking on temperance at the World's Sunday School Convention in Jerusalem in 1904, used her two hands to illustrate the drink evil with its death grip on the throat of the world and the forces that together can and should unloose it. The several fingers of the left hand were taken to represent the drinks of different countries in the world, as: wine of France, beer of Germany, vodka of Russia, sake of Japan, and "mixed drinks" of United States and England. Mrs. Crafts then closed this hand tightly to represent the grip which strong drink has upon all nations. She then raised her right hand and named the fingers to represent the great religious bodies, and gave incidents showing how they were already undoing the grip of intemperance. She took one finger to represent the Moslems, through whose influence millions of people have never known anything else but to be total abstainers. The Mayor of Jerusalem and other Moslems were present in the convention, and expressed themselves glad not to have been left out in the record of this great battle against wrong.

WEBS AND FLIES.

BY JOSEPH COOK, LL.D.

Whisky spiders, great and greedy,
Weave their webs from sea to sea;
They grow fat and men grow needy,
Shall our robbers rulers be?
"Ambushed poison, fools' elation!
Teach what peril in them lies:
Sweep the webs away!" the Nation
In its wrath and wisdom cries.

Teach and sweep! Less now is blunder.
Let the schools bring noontide near;
Let the church sound seven-fold thunder
But the webs must disappear.
Treacherous architects of plunder,
While the spiders ply their loom,
Light and lightning never sunder;
Both we use as torch and broom;

Loops that timid statesmen strangle,
Politician's lasso dread—
Harlot's lure and gambler's tangle
Weave the spiders with their thread.
Widows, orphans, paupers, taxes,
Hang enmeshed within the net;
Madmen, riots, battle-axes,
Souls whose sun of hope has set.

Up! the webs are full of slaughter;
Fiends infest the spiders' lair;
Up! wife, husband, son and daughter,
Make the vexed earth clean and fair.
Where now red-fanged murder burrows,
Let glad harvests wave sublime;
Sink the webs beneath new furrows,
In the fateful fields of Time.

Egypt.

REV. J. R. ALEXANDER, D.D.

PRESIDENT OF TRAINING COLLEGE, UNITED PRESBYTERIAN BOARD, 1875—, TWENTY-FIVE YEARS' SERVICE.

Use of intoxicants increasing through European influence.

I am sorry to have to say that the use of intoxicating drinks and drugs is on the rapid increase in Egypt. Especially is drinking prevalent among the official classes and the young men who have come into contact with Europeans, and who are anxious to imitate what they think are Western civilized habits and customs. Wherever Europeans are found in Egypt, there drinking places are opened at an increasing rate year by year. Nearly every grocery (bakkâl) is a drinking place. The native drink is arak, made from the date. The Europeans' drinks are villainous compounds. The upper classes, through the presence and example of Europeans, who nearly all drink in public and in private, are using wines at table, and thus drinking habits are being formed in our best families, and with the drinking go swearing, gambling, betting and licentiousness.

The missionaries, of course, throw all their influence against these habits and their evils. A local W. C. T. U. has been organized in Cairo composed of the mission ladies and a few European ladies. Temperance societies have been formed in our largest schools, and hundreds of our pupils have signed the pledge. The sentiment and general practice of the native evangelical church is against intemperance in every form.

The Egyptian government has prohibited the importation and manufacture of "hasheesh." It has prohibited the growing of tobacco and placed an enormous duty on all that is imported. It could if it desired control the drink traffic. The religion of the people forbids the use of wines and intoxicating drinks. Strong measures on the part of the government to hinder or prevent their use would not be opposed by the native people on religious grounds. The use of these drinks is a great stumbling block to all the people of Egypt in the acceptance of Christianity. Christians who are accustomed to use liquors, even without excess, never show any zeal or spirituality in the life of faith.

WHAT CAN BE DONE FOR EGYPT.¹

1. As Great Britain really controls Egypt through a protectorate all missionaries in Egypt and friends of missions in the British Empire should unite their forces to secure from that power the same prohibition which the British government has recently given to the Soudan. As the natives are mostly Mohammedans, prohibition of the public traffic in liquors would not only not be opposed by them, but it would even create a favorable feeling toward England in all her Mohammedan subjects.

2. Christians may well form a union temperance society, in which, as in India, native abstainers shall be enlisted not only in an effort to secure governmental prohibition but also in systematic work to maintain and increase personal abstinence.

¹ These suggestions have been revised and approved by Rev. W. W. Barr, D.D., Philadelphia, Corresponding Secretary of the United Presbyterian Board of Foreign Missions.

Bulgaria.

REV. F. L. KINGSBURY, M.D.

SAMOKOV, AMERICAN BOARD, 1881—.

The land devastated by New England rum. Strong drink is the bane of Samokov. I know of one street in that city nearly every shop of which is a rum shop. Casks of rum reported to be from America are everywhere. Let Christians in America do everything that can be done to put a stop to the sending of intoxicants into mission lands. They oppose Christian work at every turn. In my tours in the villages I find in almost every village barrels which are reported to have contained Medford rum.¹ It is not only tempting to the poor, it is destroying some of the most promising and educated young men of the country. For example, I know a young lawyer, a graduate of Robert College, who had studied also in one of the universities of Great Britain, a man of brilliant intellect, who ruined his career through becoming addicted to the use of brandy.

It is not enough for America to send out missionaries. The Christians of America must help to stop this soul-destroying flood of intoxicants that is pouring out of America into missionary lands. The work of evangelization will not prosper so long as this liquor traffic is allowed to flourish, pushed with all the selfish energy of liquor dealers for the sake of gain.

Rev. H. P. Page (Samokov, American Board, 1868-1876).—We found the use of intoxicating liquors in Bulgaria quite extensive and drunkenness common even among the Bulgarian priests. If the

¹ See p. 49, footnote 12.

export of liquors from this country to mission fields could be in any way stopped, I think it should be done for many reasons. It tends to shake the faith of the natives in Christianity; it is a curse to the natives physically, mentally and socially; it is a disgrace to our nation to thus corrupt those whom the missionaries are endeavoring to uplift and lead to higher and nobler life, to say nothing of the eternal ruin that may be the result to many who may purchase and use American liquors. It is a terrible thing to be responsible for so much ruin, and I think if those who manufacture and export the liquors could be made to see a millionth part of the mischief they are working they would shrink from the terrible responsibility they are incurring, both for humanity's sake and to escape the sure wrath of the Almighty.

WHAT CAN BE DONE FOR BULGARIA.²

1. Robert College, at Constantinople (in which many Bulgarian leaders are educated) and all kindred institutions like the Collegiate and Theological Institute at Samokov, Bulgaria, should impress upon their students the peril drunkenness brings to a state, to society and to individuals, urging them to exert their influence against the manufacture, sale and use of all intoxicants in their country.

2. The effort should be continued by missionaries and all friends of Bulgaria until the Bulgarian government, realizing its danger, shall enact measures prohibiting the importation and sale of intoxicating liquors.

²These suggestions approved by Rev. James L. Barton, D.D., Boston, Corresponding Secretary American Board of Commissioners for Foreign Missions.

India.

REV. J. M. THOBURN, D.D.

MISSIONARY BISHOP FOR INDIA AND MALAYSIA, METHODIST EPISCOPAL CHURCH.



BISHOP J. M. THOBURN, D.D.

During a residence of forty-one years in India and Malaysia I have had many opportunities for observing the deadly effects of alcoholic drinks among the lower classes, and especially among those known as aboriginal natives. I have also had opportunities, I am thankful to say, for seeing what can be done by a Chris-

tian government to restrict, and in fact wholly prevent, the sale of intoxicants to the people. The impression prevails very widely in the United States, that the government of India has no conscience in reference to questions of this kind, but this is a great mistake. The well-known complicity of that government with the opium traffic has, no doubt, been the chief cause of creating this mistaken notion;

but in several instances I have known government officers in remote districts to use their authority to prevent the sale of intoxicating drinks among the people, with the very best results.

I recall one instance in which Sir William Muir, when governor of the Northwest Provinces, having learned that intemperance was spreading rapidly among a tribe of aborigines in the hills near Mirzapore, issued a summary order abolishing the traffic. The result was so satisfactory as to make it clearly evident that a similar course could be safely pursued by all Christian governments if an honest attempt were made to do so.

I remember also, when I lived in the province of Garhwal among the Himalayas, when the late Sir Henry Ramsay was Commissioner of the district, the sale of intoxicants was so restricted that there was only one place in the whole province in which such drinks could be procured, and that was a market town of some size and importance. During a residence of two years in that province, I never heard a complaint against the exclusion of liquor shops, and so far as I now remember, I scarcely ever saw an intoxicated man.

Intoxicants of civilization swiftly fatal to all aboriginal races.

Among the simple and very ignorant people found in many parts of the tropical world, no kind of intoxicants can be freely placed within reach without the most deplorable results. I am profoundly convinced that there is no hope of elevating such people while the wretched drinks which are usually sold to them are tolerated in any shape whatever. The rum exported from the United States can not but work moral and physical ruin among the tribes of Africa, and the various kinds of

drink sold under Government license in many parts of India are simply a curse to the poor creatures who in their ignorance spend their last penny in purchasing them. The rum traffic is a disgrace to the United States, and our nation will not soon erase the reproach from her history that, when Europe was willing to join in an agreement to abolish the export of intoxicating drinks to a part of Africa, America refused for years to give assent to the proposal.

THE WHOLE TROPICAL WORLD IS RAPIDLY COMING UNDER THE CONTROL OF NATIONS WHICH PROFESS TO BE CHRISTIAN, IN A HIGH ACCEPTANCE OF THAT WORD. IT IS, IN MY OPINION, ONE OF THE MOST IMPORTANT QUESTIONS OF THE DAY, WHETHER THE MILLIONS OF THE EASTERN TROPICS ARE TO BE RECEIVED AS HELPLESS WARDS, AND ELE-



REV. J. G. BROWN.

VATED IN CIVILIZATION AND ENLIGHTENMENT, OR DEBAUCHED AND CRUSHED BY A TRAFFIC WHICH RECOGNIZES NO CONSCIENCE, SHOWS NO MERCY, AND IS AMENABLE ONLY TO A GOSPEL OF FINANCIAL GREED.

Rev. J. G. Brown (formerly Missionary in Vuyyora, Kistra District, Telugu field, now Secretary Baptist Board of Ontario and Quebec).—As one who saw missionary service for over seven years in India, I want to bear my testimony to the unspeakable evils of the liquor and opium traffics.

The liquor traffic is largely confined to the lower classes and castes, though, sad to say, even the higher

castes of the Hindus and the Mohammedans, whose religions make them total abstainers, are beginning to learn the use of strong drink. The example of the Indian Government officials and other European residents in the country is largely responsible for this.

The opium habit, alas! is common to all castes.

These two traffics are responsible for very much of the poverty, the crime and the degradation of the people.¹ They constitute an awful barrier to the progress of the Gospel among the heathen, and a dreadful temptation to very many of our native

¹ If all the vast fields of India that are devoted to raising opium were instead devoted to rice, and the energy destroyed by opium were available for cultivating them, and the money worse than wasted upon opium were used to buy their product, the frequent famines would be at least less widespread and less deadly. It is computed that in about a century, 1770-1879, India suffered twenty-one famines, costing twenty-seven millions of lives.

Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," declares that the consumption of opium in India is "an evil that is growing with alarming rapidity. Testimonies from all parts of India," he adds, "leave no doubt upon that point." Vol. 1, pp. 83, 84.

The following facts are taken from the Blue Books, East India, (Progress and Conditions.)

"Area under Poppy cultivation in British India, 1899, 564,000 acres.

"Opium, net receipts, 1898-99, £2,230,308.

"Opium distributed and consumed in India, 1897-98, 4,500 chests.

"Opium, number of chests exported and their destination: 1898-99, Hong Kong, 31,406; China, Treaty Ports, 18,817; Straits Settlements, 14,577; Other Ports, 2,328; Total chests exported, 67,128.

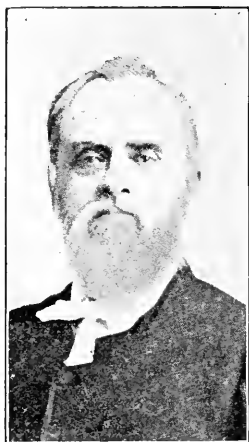
"The totals of the net excise and customs revenues on liquors

Christians. The Indian Government, while nominally discouraging and restricting the use of liquor and opium, really encourages it. In fact one of the strongest arguments made by government officials against the abolition of the traffic is that the government cannot get on without the revenue drawn from it. I am thankful, however, to be able to testify that in some districts a strong sentiment, especially against the drink traffic, is being aroused.

At a meeting in London a few years ago Baboo Chunder Sen said: "What was India thirty or forty years ago, and what is she to-day? The whole atmosphere of India seems to be rending with the cries of helpless widows and orphans, who often go to the length of cursing the British government for having introduced intoxicating drink."

At the Parliament of Religions at Chicago, Narasima Charya, a Brahmin of Madras, said, with an outburst of feeling: "Our friends of the Brahmo-Somaj have been picturing to you Christianity standing with a Bible in one hand and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand. I know of a hundred people in my native land who are addicted to the drink habit. Of course we have ourselves to blame; but remember that to ape the conqueror is one of the vices of the conquered, and that the fashionable and drugs consumed in India during the past 24 years compare thus: 1874-75, £1,755,000; 1894-95, £3,965,000, 1898-99, £4,127,000."

These figures reveal the startling fact that the revenue from intoxicants sold by a Christian government, to people whose religious and social habits are opposed to the use of liquor and drugs altogether, has more than doubled itself during the last twenty-four years.



REV. E. C. B. HALLAM.

habit of drinking is borrowed by the Hindus from the English.

Rev. E. C. B. Hallam (Midnapur, Bengal, Freewill Baptist Board, 1857-1897, forty years' service).—My testimony refers to Orissa, Southern Bengal and the North-west Provinces in India.

The intoxicants used by the natives prior to the introduction of English intoxicants were chiefly the fermented juice of the date palm and a fermented

liquor made from rice. These are still in use among the low caste people of limited means. Only the wealthier classes are able to indulge in foreign or imported liquors. Forty years ago comparatively

License system greatly increases liquor traffic. few used these last named beverages, and a drunken man was very seldom seen. Since these drinks have been

taken under the protecting wing of the government, by the license system, places where they are to be had have become very much more numerous, and in like proportion the use of them has increased; so that now a drunken man is no rarity.

Besides these drinks various preparations of ganja (the hemp plant) and opium are used by many, and I believe the use of these is also on the increase.

Beer, brandy and the like have been introduced for the use of Europeans in India, nearly all of whom drink, except the missionaries. These drinks are not

found in the ordinary grog shop in rustic villages. They may be had, however, in such places in the larger towns all through the country. It is not through these, however, that the drinking habits of the common people are being increased, but rather through the liquors of home manufacture which have

**Government's
"out-still"
system fosters
home manufac-
ture of strong
drink.**

been greatly multiplied by the abominable "out-still" system introduced by our otherwise paternal government.

The highest bidder in a certain district is permitted to open a still and manufac-

ture to his heart's content. Certain available statistics go to show that in eight years (up to 1888) the increase of the liquor traffic in Bengal was 135 per cent. In the Central Provinces it was 100 per cent in ten years. "In Ceylon the revenue from drink is almost 14 per cent of the total revenue." Mr. Caine, ex-member of the British Parliament, says: "All moral considerations are swamped in the effort to obtain revenue. The worst and rottenest excise system in the civilized world is that of India."

The drink habit is demoralizing everywhere, particularly so in India, and especially in high life. In good society in that country the habit must be indulged secretly, and lying and deception must be used to conceal the habit.

Temperance organizations have been instituted in many places, especially among the higher class natives; indeed, some of these natives have taken

**Church Dis-
cipline and civil
prohibition as
remedies.**

the initiative in such work, notably members of the Brahmo Somaj. Not a few churches, especially the Free

Baptist and Methodist-Episcopal, make the tampering with either liquors or narcotic drugs a matter of discipline. In this regard other churches, in other

missions, are advancing, both missionaries and their converts practicing total abstinence from all these things.

I see no hope for very marked improvement, so far as the spread of this evil among the common people is concerned, unless influence can in some way be brought to bear upon the government so as to compel it to relinquish its wicked and shameless license policy whereby the use of these things is encouraged. Much has been done in the British army on temperance lines,² but there is room for a very great deal more.

Miss Agnes E. Baskerville (Cocanada, Godavery District, Baptist Foreign Missionary Society of Ontario and Quebec, 1888—).—The use of opium is alarmingly prevalent in the Godavery District. It is given medicinally for many ailments by the native quacks, and its use grows on those who indulge in it until the habit cannot be broken. It is given to babies to keep them from crying, and Indian nurses administer it secretly to the children of their European employers.



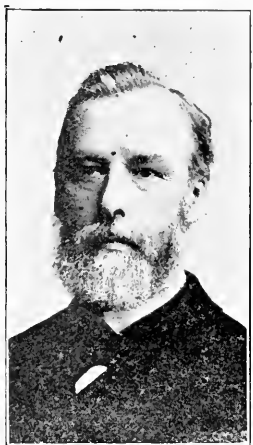
MISS A. E. BASKERVILLE.

One form of revenue from the drink traffic is obtained from the tax on toddy made from the juice of the Palmyra tree. When the revenue from this source falls below the mark, officers of the government order more

² See p. 227.

toddy shops to be opened.³ Both these evil things let loose all the evil passions in human nature.

Rev. H. J. Bruce (Satara, American Board, 1889—thirty-seven years' service).—In 1893 the British government sent out a royal commission to examine into the great opium traffic in India. I called one of my best native agents, a very shrewd man, and said to him: "Go to a certain village and see what is done with the opium." I



REV. H. J. BRUCE.

had known before that there was a large amount of opium used in the district, but I did not know how it was used. He investigated and reported. I was astounded. I said: "I cannot receive that testimony second-hand; I must go there and examine and see for myself. Go again to that village and tell the people that on a certain day I will be there to inquire about the use of opium." I met the Patiel, the chief of the village, a very stalwart man, dressed in spotless white, with a big turban on his head. The pith of what he said was that the great majority of the **Infants fed with opium.** babes in that community were fed with opium by their mothers, and with what result? It

³ The government forbids the natives to draw toddy from their own trees where it would often be only slightly fermented, and compels them to go for it to the toddy shop, where it is sure to have reached a considerable degree of fermentation, which is like discouraging the use of sweet cider for the very purpose of drawing those accustomed to it to buy hard cider.

worked very well for the infants up to the age of two or three years. Then when the children were old enough to eat solid food they began to break off giving them opium, but when they attempted to stop the opium diet there came on disease and death.



MRS. H. D. HUME.

That Patiel sitting before me there in the presence of his people confessed that 25 per cent of all their babes were thus killed by opium.

Mrs. H. D. Hume (Bombay, India, American Board, 1835 - 1854). — Intoxicating drink in our early experience in India was one of Satan's most effective agents for hindering the progress of gospel. In the eyes of the natives, white men were all "Christians." The Moham-

medans, Hindus and Jews, by their religious beliefs and by their social customs were, with few exceptions, total abstainers. Every ship that entered the Bombay harbor brought rum, ale, wine, and other intoxicants, and the European **Most Europeans in India use** doctors, using these beverages themselves, recommended them to all Europeans, saying that in that hot country these stimulants were needed, and that it was dangerous to drink the water. Under these circumstances missionaries found it difficult to influence foreigners to be total abstainers. The poorer class of foreigners began to drink the fermented juice of the coconut palm, and the better class used imported drinks. Slowly the almost universal drinking habits of the

Europeans began to influence the better class of natives, until now the drink traffic, which *ought to have been nipped in the bud*, has become one of the devil's bulwarks. If India's people are to be saved from this curse, and the stain on Great Britain's flag wiped out, national measures of repression should be undertaken.

Mrs. Joseph Cook (Boston, Observations in India as a Traveler).—In the Gujerathi country in western India the women have a plaintive song which asks why their parents did not kill them at birth instead of marrying them to men who take opium. It is no consolation to these wronged women and their starving children that the British government in India propagates the opium vice for the sake of revenue and helps to fill the Indian exchequer at the cost of their ruined homes and broken hearts.

Opium traffic increased by license system. The government regulations for the opium traffic in India oblige the man who takes out a license to sell this drug to make a certain return to the government. Consequently he takes the most active measures to ensure the revenue, and sends his emissaries out into untainted districts, and gets his victims among



MRS. JOSEPH COOK.

the younger men, with the full knowledge that, "He who hesitates is lost," for the habit once formed is harder to break than the alcohol habit.

Several seasons ago there was a strong anti-opium

agitation in Great Britain, which the London Times sneeringly spoke of as "one of the periodic outbursts of cheap Puritanism." At the great meetings in Exeter Hall, an eloquent Christian Hindu woman, Soonderbai Powar by name, brought most pathetic appeals from both Hindu and Mohammedan women. One of these messages from a mass meeting of Mohammedan women in Lucknow was: "We will thank the government to take the sword and kill the wives and children of opium smokers, so as to rid us of the agony we suffer!" When these bitter cries from outraged heathen women were repeated to Christian England the verdict of "shame! shame!" was heard again and again, but will public sentiment be strong enough to induce the British government to forego this blood money which swells her revenues? *Christian* England sends Bibles to India and China, and *commercial* England forces upon them the deadly narcotic, opium. Is it strange that the natives, who consider all who wear European dress as representatives of the Christian religion, cry out in despair, "Is this your *Jesus way*? Then we want none of it."

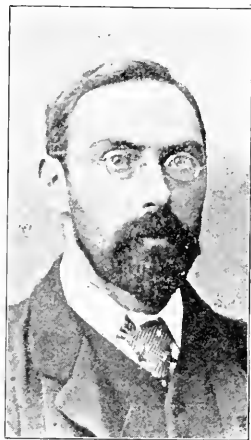
Rev. David Downie, D.D. (Nellore, Madras Presidency, Baptist Missionary Union, 1873—).—In South India, among the lower classes, many are addicted to the use of a powerful native distilled liquor called arak. Government seeks to control its use by license, but even with the tax the stuff is still so cheap that it is a question how far the licensing restrains the production or use. As the licenses are sold by auction, the tendency is to **Drink habit spreading.** increase rather than to diminish the sale. Among the higher classes, the cheaper European liquors are preferred to the native liquors.

Though both Hindus and Mohammedans are forbidden by their religions to use these liquors, the habit is all too common, and I fear is on the increase.

Opium is not extensively used in South India, but is used to some extent. There is also a drug called bhang or gunja which is used to a considerable degree. It is a powerful intoxicant, and sometimes its intemperate use leads to insanity.⁴

As a mission we have not suffered seriously from intemperance among our native Christians. We teach total abstinence; have temperance societies among our people, especially the young; use unfermented wine at communion, and discountenance the use of intoxicants in every possible way.

Joseph Taylor (Hoshangabad, Central provinces, Friends' Foreign Missionary Association of Great Britain, 1889—).—One of the great moral questions, which appears to me to most seriously affect the future internal welfare of the India Church and its missionary influence on the surrounding populations, is intemperance. In considering this question we have to sorrowfully acknowledge



JOSEPH TAYLOR.

⁴ This dried Indian hemp-plant (*Cannabis Sativa*), from which the resinous juice has not been removed, is smoked in India for its narcotic effects. It is called gunja in some parts of India, and is the same as the hasheesh used by the Turks. Many young men are led to moral ruin through its use, as it stimulates the sensual passions.

that the example of the European community has had a damaging influence on the more educated Indian Christians, by familiarizing them with indulgence in intoxicating liquors, which, as Hindus of good position, most of them would not have been tempted to partake of, and in lending countenance to the former drinking habits of many converts drawn from the lower social strata.

Our own and some other of the societies working in the northern and central districts of India have long made it *a rule that total abstinence is expected from every member of the church*, thus removing one grave source of temptation and general hindrance to the spread of the gospel, with very great benefit to the communities affected; but it is to be feared that in many districts Indian Christians are more and more acquiring social drinking habits (from which they would have been freed as Hindus), which must necessarily affect the welfare and growth of the Church in the future.

Rev. T. S. Johnson, M.D. (Bombay, Methodist-Episcopal Board, 1862—).—Some of the lower castes and many of the aborigines are noted for their drinking habits. **Intemperance increasing.** OF LATE YEARS INTEMPERANCE IS GREATLY ON THE INCREASE AMONG ALMOST ALL CLASSES. The poor can afford only cheap native intoxicants, but the better classes use imported drinks. THE NATIVE SELDOM REMAINS A MODERATE DRINKER, AND HENCE SHOULD THE DRINK HABIT BECOME GENERAL THE OUTLOOK FOR THE COUNTRY WOULD BECOME APPALLING. Missionaries generally regard the present condition as a very grave one, and are anxious to curtail or prohibit the liquor traffic.

Mrs. I. C. Archibalds (Madras, Foreign Mission Board Maritime Baptist Convention, 1878—, President Madras W. C. T. U).—To supply the national exchequer the government of India, otherwise the best government India could have, sanctions, fosters and legalizes the manufacture and

Another witness to increase of drink traffic.

sale of liquors, thus filling the country with taverns, before whose doors the already faltering feet of the countless

hosts are constantly tripping. IT CANNOT BE DENIED THAT THIS TRAFFIC IN HUMAN SOULS IS LARGELY ON THE INCREASE.

Rev. G. H. Rouse (Calcutta, English Baptist Mission, 1862-1898).—The use of intoxicants is *growing*. Formerly only certain lower classes used to drink intoxicants, now a large number of men of respectable grades of society indulge in the evil. I think it may be truly said that natives never drink in *moderation*. Strong drink is altogether and entirely unneeded by them, and harmful to them. The native Christian community is affected by the evil, as well as the Hindu and Mohammedan communities. *Both the Hindu and the Mohammedan religions, and public opinion, would uphold the Government in taking strong measures against the sale of alcoholic drink.*

Prohibition for India practicable.

Burma.

REV. W. H. S. HASCALL.

RANGOON AND MAULMAIN, AMERICAN BAPTIST MISSION-
ARY UNION, 1872-1888.



REV. W. H. S. HASCALL.

I have no hesitation in saying that the opium and drink traffics in Burma are among the most serious problems confronting the missionary. It is but natural that the native of that country, seeing these evils licensed by his rulers of a Christian land, should ask, "Are these the fruits of your boasted Christian religion?"¹

That the American authorities in our new eastern possession should fall into the same error as the English in India, and foster such a hindrance to the cause of righteousness leads one to long for the coming of a Nathan who shall be able to tell the

¹ The British Parliament in 1891 passed a resolution declaring that the course of the government with reference to opium was "morally indefensible." In 1893 a Royal Commission was appointed. Referring to this Commission, Dr. J. G. Kerr, M.D., forty-four years a missionary in China, says: "Had the Royal Commission taken into consideration the *degradation of the moral nature* and given due regard to the effect of opium on the immortal part of man, the condemnation of the opium trade and of the habit would have been unanimous and in the strongest terms, and the British nation would have swept them from every part of the world where her flag holds sway." In 1895 the Royal Commission made a report which failed to

story of India's "ewe lamb," and then, pointing the finger of condemnation at our Sovereign American People, say, "Thou art the man."

condemn the traffic, but the agitation was not without effect and no doubt helped to secure the *gradual prohibition*—corresponding to the *gradual emancipation* accomplished long ago in British colonies—which has recently been ordained for parts of Burma, starting out with the prohibitory declaration, quoted by Dr. Dennis in "Christian Missions and Social Progress," that Buddhism rightly condemns the opium traffic, and that it shall be suppressed. The details of this plan of gradual prohibition—which, it will be seen from missionary letters quoted herewith, is not fully adequate, as it leaves out large sections of Burma and natives who are not Burmese or Karens—are given officially in the following letter and statement sent to us, in response to enquiries, by the British Government. It is certainly encouraging to further agitation—looking toward the total prohibition of the sale of opium, except as medicine, in the whole British Empire and by British subjects everywhere—to read, in contrast to England's opium record in India and China, these Burmese prohibitions, due, no doubt, to agitation, working through the Christian statesmanship of Sir Charles H. Aitchison:

India Office, Whitehall, S. W.

13th September, 1900.

Sir:—With reference to your letter of 18th July, 1900, to the Secretary of State for the Colonies, which has been forwarded to this Office, I am directed by Lord George Hamilton to forward an extract containing a description of the rules regarding cultivation, manufacture and sale of opium and the registration system applied to opium consumption, in Burma.

Owing to the preat prevalence of opium smuggling in the province some modifications of this system are in contemplation, but the particulars have not yet been published by the Government of Burma.

I am, Sir,

Your obedient Servant,

HORACE WALPOLE.

Wilbur F. Crafts, Esq.,

Reform Bureau,

210 Delaware Avenue N. E.,

Washington, U. S.

80. The cultivation of opium is prohibited throughout Burma, *except in Kachin villages in the Katha, Bhamo, Myit-*



REV. W. M. YOUNG.

Rev. W. M. Young (Thibaw, Missionary among the **Shans**, American Baptist Missionary Union, 1892). — The opium curse is the worst obstacle we have to meet. I asked a native ruler his opinion of the opium traffic. The Buddhists designate everything by merit and demerit, and in that view, he said: "There are five points of demerit. The man that is addicted to opium has no strength; he has no energy; it weakens his mind;

it shortens his life; it increases poverty." If he had added two more, namely, it debauches home, and is

kyina, and *upper Chindwin districts*. A duty of eight annas is levied on each quarter of a pex [1.75 acres] of land under poppy cultivation in these villages. Land under poppy cultivation is measured by the village headman. If any opium grown in these areas is taken to another part of Upper Burma, duty is levied on it at the same rate as on foreign opium imported into Upper Burma. The area of land under poppy cultivation is not known, because the localities in which the cultivation is carried on are for the most part beyond the sphere of regular administration. They are situated in remote hills which are usually visited once a year by Government officers.

81. The manufacture of opium is prohibited in Burma, except—

(a) For medical and tattooing purposes by professional persons.

(b) By licensed vendors, who are permitted to manufacture *beinsi* and *beinchi* from raw opium; and

(c) By non-Burmans, in localities in which the cultivation of the poppy is permitted (see preceding paragraph).

Parts of Burma still under opium blight. the chief cause of crime, he would have covered the situation. There is nothing that so debauches the Shans as the use of opium. In not a few of the homes more than half of all the money received is paid out for opium. In

82. (i) Burmans in Upper Burma may not possess opium except for medical purposes.

(ii) Burmans in Lower Burma who have not been registered may not possess opium except for medical purposes.

(iii) Non-Burmans may possess opium for private consumption.

(iv) Travelers of distinction entering Burma and heads of caravans entering the Myitkyina and Bhamo districts by land may possess opium produced in the Shan States or out of India which they have brought with them for their consumption, and

(v) Persons to whom special licenses have been granted (medical practitioners and others) may possess opium in accordance with those licenses.

The ordinary limit of private possession is that prescribed for retail sale, viz., three tolas of opium and its permitted preparations (other than those used for medical purposes); six tolas of medical preparations; and five seers of poppy-heads.

The system of registering Burmans was introduced in the beginning of 1893. It was then decided to extend the prohibition of the use of opium (except for medicinal purposes) by Burmans, which had always been enforced in Upper Burma, to Lower Burma. In order to avoid inflicting hardship on Burmans who had become habituated to the use of the drug, notices were issued in March, 1893, to the effect that, after the new system had been introduced, no Burmans except such as had registered themselves would be permitted to possess opium, except for medicinal purposes; that all Burmans of 25 years and upwards who desired to continue the use of opium must register themselves; and that Burmans under 25 years of age were not permitted to register themselves. The Rules provide that the names of registered consumers shall be entered in township registers, and that extracts from these registers containing the names of registered consumers from each village or ward shall be given to the headman concerned. Every headman is thus acquainted with the names of registered consumers

our hospital, in the three years I was there, I think fully 75 per cent of all the deaths were due to opium. Bowel troubles are among the most deadly diseases, and the opium victim always succumbs to the disease. In the local jail, with an average of sixty prisoners, 75 per cent were opium victims. A new

in his jurisdiction. A combined register for the whole of each district is also kept by the Deputy Commissioner. Each registered consumer is furnished with a certificate of registration and is required to produce it when buying opium as a proof that he may legally possess it. The Rules further provide for the removal from the register of the names of consumers who desire to have their names removed or who have died, and for the transfer from one register to another of consumers who change their place of residence. In order to secure that the registers are kept up to date, District Officers are required to verify them every six months.

83. The Bengal Excise opium, which is procured by Government and stored in the district treasuries, is issued thence to licensed vendors at Rs. 29 per seer in Arakan, and at Rs. 33 per seer in the rest of the province. Deducting Rs. $8\frac{1}{2}$ per seer, which is credited to "Opium" revenue as the cost of production, the resultant rates of duty are Rs. $20\frac{1}{2}$ and Rs. $24\frac{1}{2}$ per seer, respectively. Opium imported from the Shan States or Yunnan, for sale in Upper Burma pays a duty of Rs. 17 per viss of 3.65 lbs., or about Rs. $9\frac{3}{5}$ per seer. But the illicit consumption of Chinese, Shan, and Upper Burma grown opium in 1898-99 amounted together to only 9 maunds against 720 maunds of Bengal opium. These figures exclude some 42 maunds of contraband opium which, after confiscation, were disposed of to licensed vendors for sale.

84. Licenses for retail sale are ordinarily disposed of by auction, and the licensees are permitted to open shops in selected places and to sell opium retail to persons permitted to possess it, namely, medical practitioners, pharmacists, doctors, tattooers, non-Burmans, and registered Burmans in Lower Burma. The localities at which shops are opened are fixed by Government and have varied little during the last few years. The principle followed in licensing shops is to license them in places in which there is a considerable population of persons

license system is fastening this evil on some of the Shan States. In one of them, with 100,000 population, the first year the license sold for 5,000 rupees, the second year for 8,000, the third year for 15,000, and the fourth year for 17,800.

There is some drunkenness, but the Buddhist commandment prohibiting the use of intoxicants is fairly well enforced.

Rev. W. W. Cochrane (Thibaw, Shan States, American Baptist Missionary Union, 1890).—The British India government, it is fair to say, does not aim to introduce opium into Burma, but to regulate and restrict an article that had already been introduced from the Chinese side, and largely by the Chinese before English rule. The heavy license on opium and the strict enforcement of the law lifts the price far out of the reach of many of the people.

addicted to the consumption of opium. There were fifty-three licensed shops in 1898-99.

The principle of prohibition applied to the Burmese and Karens in Burma, has been adopted by the Japanese Government in Formosa, but with some manifest improvements. See P. 139.

SUCCESS OF PROHIBITION IN BURMA.—Joseph G. Alexander, LL.B., Honorary Secretary of the Society for the Suppression of the Opium Trade (London), makes the following in his annual report for 1896: "The beneficial effect of the law is shown by the following figures, showing the quantity of opium sold in Burma before and after the new regulations came into operation:

Average of three years, 1890-91 to 1892-3 . 58,259 seers

Year 1894-5 19,275 "

(One seer equals 2.1 pounds.)

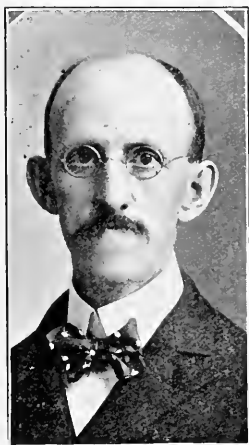
For our own society it is highly satisfactory that the protection measures which we so long urged in the interests of the Burma people, and which the Indian Government so obstinately opposed in the interest of its opium revenue, have been attended with these beneficial results.

The control of the sale of opium under English law is better than the open and comparatively unrestricted freedom that one sees in Western China and the Shan States. The next step, **Further restrictions suggested.** doubtless, should be to reduce to a minimum the amount to be sold under the licenses granted, reducing also the number of those licenses, and making even more stringent the regulation against selling to minors. The next, to exclude the article altogether, except for medicinal and other necessary purposes, with laws as stringent as those of the United States and other civilized countries.

Assam.

REV. F. P. HAGGARD.

IMPUR, NAGA HILLS, AMERICAN BAPTIST MISSIONARY
UNION, 1892—.



REV. F. P. HAGGARD.

Theoretically the Hindus and Mohammedans of the plains of Assam are supposed not to use intoxicating liquor, but the temptations have been too great, so that the government-licensed rum shops do a big business. In the hills the aboriginal people among whom I have been living, have always used their native rice beer; and as they themselves now acknowledge, greatly to their detriment; but it must be admitted that the effect of this beer in no wise compares

with the dreadful results of the use of distilled liquor, of which our people originally knew nothing; but for the use of which, as introduced by

**Native drinks
giving place to
more deadly
liquors of
civilized
nations.**

Europeans and natives from the plains, they are now thoroughly prepared. They consider it a great treat to get a taste—or more—of the Sahib's liquor.

I am sorry to say also that my observation has been that most of the British officers of whom I have known anything, have encouraged rather than discouraged the use of both opium and liquor among the people; and in some cases this influence has been a positive detriment to our work;

indeed, ASIDE FROM THE DISTINCTIVELY RELIGIOUS RITES OF HEATHENISM WE HAVE FOUND NOTHING SO HARD TO MEET AS THE APPETITE FOR THESE TWO ARTICLES AND NOTHING SO DIFFICULT TO OVERCOME AS THE RESULTS OF THE USE OF BOTH OF THEM.

I shall never forget the first true picture I had of the effects of the opium traffic. I was touring among the villages on the mountain tops of South-eastern Assam. I was on the mountain of joy that morning, for I had just left the last of three Christian villages in which I had been spending several days in the midst of scenes which were pentecostal in their character—villages but recently wholly heathen now furnishing many candidates for baptism, building churches, calling for teachers and preachers, and giving many other and remarkable evidences of the presence of the Spirit and the great transformation which He had wrought among them.

An opium village. The next village visited was one to which I had never before gone. The path was new to me, so that I was surprised when they told me that we were at the village; and, as we entered, I was immediately struck with the strange appearance of things. The usual numbers of cattle, pigs and chickens were wanting; the granaries were small and in decay. Going still further into the village I was led to ask my companions if this really were a village. I saw not one new house; not one in first-class repair; most of them were dilapidated, and many were almost down, the posts inclining at various angles from perpendicular. I said, "Do people live in those houses?" "Yes." "Can it be; what is the matter?" "Why, it is an opium village." The entire village was a ruin, morally and physically, through

opium; and the testimony of the people themselves, with whom I afterwards talked, was worth more than the verdict of a thousand commissions. They testified, "This is our curse."

Ceylon.

MISSSES MARY AND MARGARET W. LEITCH.

JAFFNA, AMERICAN BOARD, 1879-1891.

We found the liquor traffic, authorized and licensed by the British government, a great foe to Christian work in Ceylon. The government certainly does not dream of the bitterness, of the sorrow and despair with which many of the natives look upon this absolutely ruinous traffic, thrust upon them against their wishes for the sake of a revenue. In Ceylon the liquor traffic is purely a government monopoly. The right to sell liquor in a district is, in many districts, sold at public auction to the highest bidder. When one has bought the right he does not wish to be a loser by the transaction, so he opens as many liquor shops as possible in the district. These are located in the towns and villages near the tea and cinchona estates, in the mining districts and the roadsides along which there is most travel, and BY MEANS OF THESE MULTIPLIED PLACES OF TEMPTATION MANY WHO WERE FORMERLY ABSTAINERS ARE FAST BECOMING DRUNKARDS. The religions of the Hindus, Mohammedans and Buddhists forbid the use of strong drink, and formerly the people of Ceylon were

How license
increases
rather than
restrains drink.

for the most part total abstainers. Spirits were high - priced and hard to get, and drunkenness was uncommon because there was little temptation to drink. But in any country, IF THE FACILITIES FOR OBTAINING STRONG DRINK ARE INCREASED, THE CONSUMPTION IS INCREASED; if the facilities for obtaining strong drink are diminished, the consumption is diminished. In Ceylon THE FACILITIES FOR OBTAINING STRONG DRINK HAVE BEEN ABNORMALLY INCREASED. The British government, for the sake of a revenue, has made strong drink to be CHEAP AND PLENTIFUL.

It has been said by Mr. Gladstone in the House of Commons that "the combined evils of war and pestilence and famine are not so great as those evils which flow from strong drink." If this be so, has not Ceylon crime enough of its own, sorrow and poverty enough of its own, without having this, the curse of Great Britain, imported into it and fostered there against the wishes of the people for the sake of revenue? Mr. Gladstone said on another occasion: "Gentlemen, I refuse to consider a question of revenue alongside of a question of morals. Give me sober and industrious people, and I will soon show you where to get a revenue."

The quantity of opium imported into Ceylon in 1897 was 18,285 pounds. As the result of an anti-opium agitation by the Ceylon Anti-Opium Committee, some restrictions have been secured from government, but as the *Ceylon Observer* says, these proposals "touch but the fringe of the true evil, namely, the selling of this drug, opium, by native licenses in thoroughfares of our cities, attracting new customers and so spreading the opium habit among an effeminate people like the Sinhalese."

**WHAT CAN BE DONE FOR INDIA, BURMA, ASSAM
AND CEYLON.¹****I. EFFORTS BY MISSIONARIES ON THE FIELD.**

1. Make total abstinence a condition of church membership, as a number of leading missions have already done.

2. Use unfermented wine at the communion service. Many natives break away from their principle of total abstinence for the first time by tasting fermented wine at the Lord's table.²

3. Have scientific temperance teaching in all mission schools of the higher grade. Sample books, suitable for the different grades, can be had from Mrs. Mary H. Hunt, 23 Trull Street, Boston, Mass., Superintendent of Scientific Temperance for the World's Woman's Christian Temperance Union, from which translations can be made adapted to the needs of each country. The higher educational institutions should aim to develop leaders in temperance work.

4. Hold temperance mass meetings. Form temperance societies, securing the co-operation of those of all creeds and classes who are favorable to total abstinence. Many will gladly join in such a movement, and thus the missionaries will find a way to

¹These suggestions have been revised and approved by Bishop Thoburn.

²The juice of boiled raisins is used in some places when unfermented wine is not at hand. We realize that some may have conscientious objections to the use, for sacramental purposes, of other than fermented wine, but while respecting their convictions, we would remind them that in the case of tens of thousands of the Christians of India living in extreme poverty and very far from Europeans, it is impossible to procure fermented wine.

co-operate for the moral betterment of the community with large numbers who will not attend an ordinary preaching service. Have resolutions passed at these meetings, voicing the wish of the people for protection through the closing of the licensed liquor shops in the district, and urging that the sale of opium and Indian hemp shall also be prohibited except for medicinal purposes, with laws as strict as those in force in England and other civilized countries. Send a copy of the petition to the proper Government official of the District, and a duplicate copy to the Honorary Secretary of the Native Races and Liquor Traffic United Committee, Dr. Harford-Battersby, 139, Palace Chambers, Bridge Street, Westminster, London, England.

5. Prepare and print in the native language petitions of similar import, and have them widely circulated for signatures among the educated classes. Arrange for a deputation of influential citizens to present this petition to the proper government officials. Report this effort in the local papers in order to educate public opinion.

6. Put into circulation among Europeans, Eurasians and educated natives the best temperance literature in English. Translate from this literature into the native languages, adapt to local conditions and needs, and circulate widely, and in this effort secure the co-operation of the great tract societies in India. Prepare, from time to time, articles for the English and native papers.

7. Secure the appointment by each mission of a temperance committee as one of its *permanent committees* to have the general oversight of this work, and a temperance secretary in connection with each native missionary society.

8. Secure the appointment of a temperance committee in each interdenominational missionary organization which exists in the large cities.

9. Secure the adequate presentation of this subject at all great conventions; for example, those of the Y. M. C. A., the Sunday School Union, the Indian National Congress, the Decennial Missionary Conference, etc.

10. Help to arouse a public sentiment at home with regard to these evils by letters to the mission boards, to friends and to the press.

11. When at home on furlough refer to this subject in public addresses. Who but the missionary can portray these evils to Christians at home and arouse them to prayer and effort for their removal?

12. Let all missionaries in India of whatever nationality unite in bringing pressure to bear on the British people, with a view to the total separation of the government from the traffic.

2. EFFORTS BY FRIENDS OF MISSIONS AT HOME.

1. Supply the missionaries with temperance literature.

2. Let tourists use their opportunities for conversations and public addresses on this subject.

3. Let special efforts be made in Great Britain to influence those who are contemplating civil service in the East.

The testimonies following on the opium curse in China should be carefully studied by Americans with a view to making proper laws on this subject, not only for the Philippines but also for the United States in which the practically unrestricted and increasing sale of the drug is doing great harm and threatening more (p. 135).

THESE TESTIMONIES SHOULD ALSO PROMPT EVERY READER IN EVERY LAND TO ASK HIS OWN GOVERNMENT TO JOIN THE MOVEMENT TO INDUCE GREAT BRITAIN TO RELEASE CHINA FROM TREATY COMPULSION TO ALLOW THE OPIUM TRAFFIC.

Rev. T. G. Selby (Twelve years a missionary in South China).—The ill-omened opium traffic is an injury to every form of legitimate commerce and predisposes the Chinese to dislike even the science and civilization we represent. Not only does the trade impoverish the Chinese in many ways, and disqualify them from becoming our customers on any adequate scale, but the tradition of the past leads them to oppose the extension of a trade of which this evil is the most conspicuous item. Sentiment plays a much more important part in our international commerce than some people suppose. The feeling engendered amongst all right-minded people of the eighteen provinces, is one of unanimous and unappeasable bitterness against Great Britain. The purest patriots of the country are against us.

It is this, too, which is the chief obstacle to the spread of the Christian faith. The Chinese bring it as their grand argument against the missionaries. They have little to object to in our theoretical ethics. Attacks upon idolatry do not provoke any very serious reply. The one taunt heard day by day in the preaching room is "How about the opium trade?" A religion that leads its professors to deal after this fashion with a friendly nation, it is assumed, cannot have much moral virtue in it. Our consecration of life, property, strength, to the conversion of the Chinese millions is largely neutralized by this unrepented national crime. "Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Wipe out this cruel, long-fretting, virulent offense, and your missionary offerings shall have upon them the sign of a gracious acceptance they have hitherto lacked. How can we expect our witness to the blood sprinkling that speaketh better things to be heard, whilst the blood of the daily-slaughtered Abel cries daily against us from the ground?—*The Poppy Harvest*, p. 32.

The temptation to the poor native Christian to grow opium is a severe one, but connection with opium debars from membership in the Christian Church.

Some time ago a Chinaman applied for church membership, but he had 15 acres of poppies. He was therefore told that he could not be admitted to church fellowship. The next day he came covered with mud and dirt. He had destroyed the whole crop, and held out his hands, saying eagerly, "Now it is all right. I shall be poor and have dirty hands, but I have a clean soul."

China.

J. HUDSON TAYLOR.

SUPERINTENDENT CHINA INLAND MISSION.

[Extract from addresses delivered at the Centenary Conference of the Protestant Missions of the World, held in Exeter Hall, London, 1888. See report of same (Revell), vol. I. pp. 75 and 132. Rev. J. Hudson Taylor has granted permission to use this extract, and states that it expresses his present views.]



REV. J. HUDSON TAYLOR.

When we look back to eighty years of missionary labor (in China) and compare it with the results of eighty years of commercial labor, I am afraid our brows must be covered with shame and our hearts filled with sorrow. After eighty years of missionary labor we are thankful

for thirty-two thousand communicants; after eighty years of commercial labor there are one hundred and fifty millions of the Chinese who are either personally smokers of the opium or sufferers from the opium vice of husband or wife, father or mother, or some relative. You may go through China, and you will find thousands—I can safely say, tens of thou-

sands—of towns and villages in which there are but small traces of the Bible or of Christian influence. You will scarcely find a hamlet in which the opium pipe does not reign. Ah! we have given China something besides the gospel, something that is doing more harm in a week than the united efforts of all our Christian missionaries are doing good in a year.

Oh, the evils of opium! The slave trade was bad; the drink is bad; the licensing of vice is bad; but the opium traffic is the sum of all villainies. It debauches more families than drink; it makes more slaves directly than the slave trade; and it demoralizes more sad lives than all the licensing systems in the world. Will you not pray, my friends?—I entreat you to pray to the mighty God that He will bring this great evil to an end. . . .

This is a profoundly important question, and one that must be dealt with in the sight of God. The common defense brought forward is this: "England cannot afford to do right." Now I would say, England cannot afford to do wrong. Nay, you must not do one wrong thing to escape another. It is said you must not starve India in order to deliver China. My dear friends, it is always right to do right, and the God in heaven, who is the great Governor of the universe, never created this world on such lines that the only way to properly govern India was to curse China. There is no curse in God's government.

What is to be done? We do not—I speak for myself, but I think there are many more for whom I am speaking—ask the government of India to prevent these native states from producing their opium. I do not suppose we could do it. We do not ask that

**Opium the
supreme curse.**

**Let
Government
go out of the
opium business.**

the opium should not be allowed to pass through Indian territory, and it can get out through no other way without paying a heavy duty. But we do ask that the queen and government of England shall not be the producers of opium. The Indian government has taken this ground: that it has the right to prevent the production of opium except at the government factories. Let it add to that that it shall not be produced at the government factories, and we ask no more.

Rev. C. F. Kupfer, Ph.D. (Chinkiang, Central China, Methodist-Episcopal Board, 1881—).—It has been our sad privilege to live for more than eighteen years among a people where the use of opium has become, beyond all doubt, one of the most destructive national vices that has ever blighted the human race. During our travels in central China, whether upon large river steamers, upon small junks and boats, or in overland conveyances, we have freely moved among all grades of society, and to our astonishment found that among all classes this pernicious evil has made great inroads. Through it we have seen high officials incapacitated; business men bankrupt; artisans and coolies depleted of all their energy and strength; families broken up and homes destroyed. No words can describe the misery of an opium smoker when once reduced to such a condition that he cannot buy both his drug and nourishing food. No surer method could be found to sap the life from a sturdy nation with the temperament of the Chinese, than the introduction of opium. May the cry of the suffering millions reach the ears of those in high places who are responsible for the presence of this dire calamity in the Middle Kingdom.

Rev. W. K. McKibbin (Swatow, American Baptist Missionary Union, 1875—).—The saddest thing about this whole sad opium business is *the debauchment of the Chinese conscience*. Time was when a Chinese emperor—Tao Kwang, who was emperor at the time of the Opium War, 1840-1842—confiscated the whole stock of the odious drug and burned it with fire, and paid to the last penny the bill which the English government presented for collection.¹ Time was when, being importuned to legalize the trade and thereby receive large money, he replied that he would be driven from his throne before taking money to poison his poor people. China went into a hopeless war rather than accept the drug, yielding only when prostrate before England's overwhelming force. But those brave days are past. Having accepted the hideous revenue thrust upon her, China finally went on to the growing of the hated drug herself. "It is your country that sent us the opium," is still the greeting China gives the English-speaking missionary. But the thing she hates she has now made native in her own bosom. The red flag of the poppy-blossom flaunting over her fertile rice-lands is the token that her resistance has

¹ "Fifty years ago it was submitted to the general sentiment of the mandarinat of China whether they would legalize opium, and the expression of their opinion was then given by His Majesty Tao Kwang in the remarkable words: 'I cannot receive any revenue from that which causes misery and suffering to my people.' The evils [of opium in China] are so great that if we would act effectively in the matter we must seek to devise strong and efficient measures to influence public opinion in Europe and America as well as in China."—*Rev. A. P. Happer, D.D., in Records of the Missionary Conference, Shanghai, 1890, p. 361.*

been overborne, her outcries stifled, her conscience debauched, and her degradation made complete; until such time as the new life of Christianity shall overcome the sin which a Christian nation has poured into her veins.²

Rev. W. E. Soothill (Wouchow, English Methodist Free Church Board, 1882—).—I hold that the opium vice is the most colossal in its pernicious effects that the world has ever known. And I would *urge every American citizen to set his face as a flint against the introduction of the drug into the United States even amongst the Chinese communities here.* I would beseech every Christian man and woman to use heart, voice, and pocket to rid the world of this horrible habit, which kills hundreds of thousands every year, and blights millions of homes.³

² Rev. Jas. S. Dennis, D.D., in "Christian Missions and Social Progress," vol. I, p. 81, gives \$15,000,000 in round numbers as the revenue derived by the government of India in the year ending 1895 from opium, about half as much as ten years before, due to the fact that while China is using it increasingly it is raising six-sevenths of its supply on its own soil. The number of Chinese victims Dr. Dennis estimates at TWENTY MILLIONS, the quantity consumed annually in China at BETWEEN FIFTY AND SIXTY MILLIONS OF POUNDS AVOIRDUPOIS, and the direct cash cost of the drug to China at ONE HUNDRED MILLIONS OF DOLLARS. He declares that prior to the introduction of the drug by foreigners the Chinese knew of its *medicinal* properties, but, he adds, "there is not a particle of evidence to show that it was smoked or abused in any other way in those days." This is the word of the greatest missionary cyclopedist.

³ The status of the anti-opium crusade in 1896 is given in the *Missionary Review of the World* for April of that year. China and India are the chief sufferers from opium, but Persia is increasingly cursed by it. One-third of its inhabitants use opium immoderately, and many more to some extent, not less than 1¼ million in all, says Dr. J. S. Dennis in "Christian Missions and Social Progress," vol. I, p. 84. In civilized coun-

Rev. E. E. Aiken (Tientsin, American Board, 1885—).—The opium habit has spread widely among officials, literati and wealthy men, and is one of the greatest obstacles with which missions have to con-



REV. E. E. AIKEN.



REV. T. LOEGSTRIP.

tend.⁴ There is perhaps no vice which so saps the natural strength of will and so vitiates the moral nature. **THE PRESENT OFFICIAL CORRUPTION AND MILITARY WEAKNESS OF CHINA MAY, IN NO INCONSIDERABLE DEGREE, BE TRACED TO THIS SOURCE.** **Opium** **one cause of** **China's** **Political** **Weakness.** **Opium** **refuges in connection with missions and mission hospi-**
tries its use is probably increasing. Some one might well make a special study of this aspect of the curse.

⁴Rev. T. Loegstrip, Secretary of the Danish Missionary Society, writes us that his society is conducting missions in two districts in China, one of them a district about Port Arthur, which is controlled by Russia, whose authority is used to restrict the opium traffic to the utmost; the other a district under the Chinese government, in which opium is sold as usual in that country, with the result, so far as missionary work is

tals, and anti-opium societies, show that missionaries are seeking not only to stop the evil at its fountain-head, but also to save those who may already have become its victims.

Rev. Thomas Barclay, M.A. (Tainanfu, Formosa, English Presbyterian Board, 1874 —, twenty-six years' service).—Whatever may be said by interested advocates of the opium traffic as to the harmlessness of the drug, there can be no doubt that amongst the Chinese opium smoking is regarded as a hurtful vice.⁵ That a nation should take the position which our nation occupies in regard to the supply of opium is a certain indication to a Chinaman that we pay more regard to material gain than to righteousness and benevolence, and therefore fall far below the teachings of their own sages. In



REV. T. BARCLAY, M.A.

**Chinese
anti-foreign
feeling largely
due to
Opium War.**

the life of such a nation any talk of kindness and good will towards China is regarded as mere hypocrisy. For the same people to bring opium and the gospel seems to them a manifest contradiction; and when a Chinaman attempts to solve the contradiction, he naturally does it by sus-

concerned, that there is much greater success in the former field. It may be added that official Russian papers are prone to remind the Chinese of the opium war whenever both Russia and England are seeking favors.

⁵ Rev. J. N. Hays, of Foochow, a missionary of the Presbyterian Board, writes: "The Chinese class opium smoking with gambling and fornication."

pecting the motive of our missionary work. I BELIEVE THAT OUR INSISTENCE UPON THE CONTINUANCE OF THIS TRAFFIC HAS DONE MUCH TO INTENSIFY THE CHINAMAN'S DISTRUST OF FOREIGNERS and to confirm him in his national exclusiveness.⁶ And in this way, I believe, even from a commercial and material point of view,



REV. W. N. CROZIER.

we have LOST MORE THROUGH THIS TRAFFIC THAN WE EVER GAINED BY IT. BUT THIS IS A SMALL MATTER COMPARED WITH THE MORAL AND SPIRITUAL INJURY WROUGHT BY IT UPON BOTH NATIONS.

Rev. W. N. Crozier (Nankin, Presbyterian Board, 1891—).—For about eight years I observed the ravages of opium in China, and can bear testimony that wherever I traveled in that country there were abundant evidences that it is a most awful curse. Opium is bring-

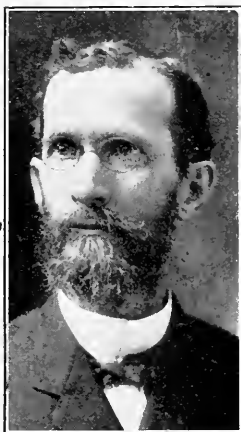
ing multitudes of Chinese families to beggary. Even beggars go without food in order to buy
Opium opium. OPIUM RAISING IS A FACTOR
one cause of IN PRODUCING THE FREQUENTLY RE-
frequent CURING FAMINES. Land, God-given
famine. to produce food, is used to produce poison. Opium-
 using destroys its victims, soul and body. Moral

⁶ Rev. Richard Lovett, M.A., Secretary of the Religious Tract Society, London, and Historian of the London Missionary Society, says: "To this day Great Britain has to fear the reproach that, as a great power, she compelled China to continue the opium traffic when the Chinese government were willing to suppress it."

fiber is rotted out. Will power to resist evil and obey conscience is lost. Opium users are slaves, and, as a rule, self-confessed slaves. "We are helpless to break it off," they say. "Oh, help us!"

The opium traffic does much to demoralize the foreigners in the districts where it is handled. It has shut many a door to our gospel message. We preach, and in answer often hear the retort, "But did not you foreigners send us opium?" China needs help. Is it not time to keep opium from entering her gates, and help her to suppress its production in her own provinces?

Rev. Wm. Ashmore, Jr.
(Swatow, American Baptist
Missionary Union, 1879—
twenty years' service).—It is a



REV. WM. ASHMORE, JR.

safe rule to put no dependence on a user of opium. It ruins not only the moral sense, but also the intellect and physical health, and it brings whole families to beggary. Many opium smokers come to missionary hospitals, coming of their own accord or at the urgent entreaty of members of their families, for the cure of this habit, recognizing it as a slavery that they wish to be rid of.

So far as I know Christian churches will not receive opium users into membership, but require first a breaking off of the habit. And if a church member takes to its use after admission to the church, he becomes thereby a subject of church discipline.

The responsibility for the present state of the opium traffic in China lies, in large measure, at the door of a Christian nation, Great Britain. The history of the forcing of opium on an unwilling government is too familiar to need repetition. But the recent justifying of the traffic, on the part of the Commission appointed by the British government to inquire into the subject, is the deliberate confirming of a great wrong that must sooner or later react on those responsible for it.

Chinese culture of opium increasing. In recent years the cultivation of the poppy has been introduced into the Swatow district, and the crop is so profitable that the area cultivated appears to be spreading. It is to be feared that unless the Chinese government shall show itself both able and disposed to check this growing evil, it will continue to spread until it proves the utter ruin of the Chinese people. But what can the Chinese government do, even though it should prove to be able and willing to check native growth, in the face of the fact that it must admit the opium that comes in from India protected by treaty with the British government.

A first and most important thing is to encourage and strengthen the hands of those who in Great Britain are carrying on the struggle against the present policy of their own government. That they will finally win the fight I strongly believe.

Rev. Frederick Galpin (United Free Methodist Church Mission Board, twenty-five years' service).—I have seen the evil of opium smoking in China. I have no language at my command adequate to express the injury wrought upon men, women and children by the use of this drug. Innocent children

suffer their whole lifetime because their father is reduced to poverty by the costliness of the vicious habit. Girls are sold to a life of shame, and their suffering and misery, and moral and physical destruction, is the price paid by the father who loves his opium more than his children. It is time that the power of Christendom should awake and arise to stop this great evil.

Edgerton H. Hart, M.D. (Wuhu, Methodist-Episcopal Board, 1893—).—The Chinese have native liquors made from rice and fruits, but use them in moderation, chiefly on holidays. Their wine cups are hardly more than thimbles. The opium curses body, mind and soul, and its use and the direful consequences are both increasing. The use of morphine is also increasing, an anti-opium pill containing morphine, intended to cure one evil having instead stimulated another. Another danger threatening China is the introduction of American beer and the American saloon. In many of the large cities of China, Schlitz beer has made Milwaukee famous.

Rev. John W. Davis, D.D. (Soochow, Presbyterian Board, twenty-six years' service).—The worst results of opium are the poverty and degradation inflicted upon the opium sot's wife and children. An opium smoker will, when all else is gone, take the clothes of his baby girl, and even in winter pawn them for the price of opium. Opium smokers often sell wives and daughters into a life a thousand times worse than death.

Mary A. Holbrook, M.D. (formerly Foochow, American Board, now in charge of Scientific Department Kobe College, Japan, twenty-one years'

Three generations of opium slaves. service).—At one time I had in my dispensary in North China four generations from the same family who came to be cured of the opium habit—great-grandmother, grandmother, mother and child of two years—all bound by the same chains, for the child, they explained to me, would go into convulsions unless they puffed the smoke from the opium pipe in its face every six hours. The great-grandmother I sent back to a relative; she was too old and feeble to endure the ordeal. The mother and child presented no special difficulties; but the grandmother, on being deprived of opium, grew frantic and lashed about the room, throwing herself upon the locked door and barred windows. Her eyes grew glassy and she foamed at the mouth, tore her hair and her clothes, dug her nails into the flesh, and then became unconscious. After a little she was partially restored. She begged me to save her life by giving her just the least little bit of opium. She begged and implored all night when she was conscious; and when she was not I sat beside her with my finger on her pulse, wondering how much longer it was safe to hold out. For me it seemed a mental struggle between my will and Satan himself. Nearly all night I stayed, administering medicine and mental stimulus, and the morning light brought victory and peace. And yet an eminent English barrister says that the opium habit is “as innocent as twirling the thumbs.”

Miss Theresa Miller (Kien-P'ing, Auhuei, China Inland Mission, 1890—).—I have seen manhood degraded physically and morally, the sufferings of women and children immeasurably increased, and homes broken up through the opium habit. Wives

and children are sold to satisfy the craving. I have seen many brought from wealth to extreme poverty; men unable to work until the daily portion had been obtained; a dying beggar asking opium instead of offered food. The Chinese all condemn

its use. Without Christ, they who use
Opium victims it have no hope in this life or the next.
saved.

But Christ can save from this evil habit. Mr. Chin, pale, sallow, emaciated, received Christ, gave up opium. When taunted by his friends that he was half a foreign devil, he replied: "I am much better than I was, for I was a whole opium devil." Many of the women have said to me: "Opium is ruining our country. Why did Britain send it?" I am British, but was compelled to say: "There are men in Britain as well as China who love gold better than they love their God or their neighbors." Let us pray the living God that this stain shall be lifted from the British flag.

Rev. Isaac Taylor Headlands (member Faculty of Peking University, Methodist-Episcopal Board, 1890—).—One of our native evangelists had seventy-five baptisms his first year, and one hundred and thirty-five joined on probation, in connection with which he received from these members a cupboard full of abandoned pipes and wine cups as trophies of his temperance work.

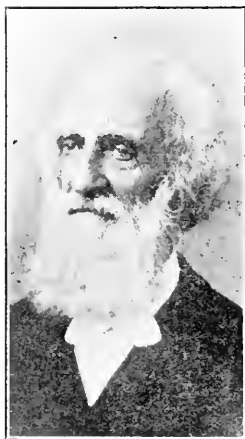
Rev. A. B. Winchester (Pou-ting fu and T'ung Cho, American Board, 1887-1889, now Superintendent of Chinese Missions in British Columbia of the Presbyterian Church in Canada).—I have traveled in different parts of China, north, south and middle, and solemnly state that I have seen enough of the physical suffering and want, social degradation and confusion, moral depravity and loss, occasioned

directly and indirectly by opium, to make the stoutest heart sick and to stagger the conscience with the contemplation of the blood-guiltiness which rests on whosoever is responsible for the perpetration and continuation of the opium curse in China. A more reprehensible traffic never engaged the energies or stirred the soulless cupidity of men.

Rev. T. W. Pearce (Canton and Hongkong, London Missionary Society, 1879—, twenty-one years'



REV. T. W. PEARCE.



REV. C. C. BALDWIN.

service).—I have seen with my own eyes during many years the evils resulting from the use of opium in the cities, towns and villages of South China, where the practice of opium-smoking is widespread. Its consequences are poverty, suffering and crime and everything that makes against righteousness and the coming of God's kingdom on earth.

Rev. Caleb C. Baldwin, D.D. (Foochow, American Board, 1848-1895, forty-seven years' service).—1. Continue efforts to influence western governments

to stay the commercial crime of bartering in deadly drinks. 2. Let no mission in any part of the world fail to make prominent and urge on natives the duty of abstinence.

Rev. J. B. Fearn, M.D. (Soochow, Methodist-Episcopal Church, South, 1894—).—Opium smokers take up the habit either to relieve pain or as a diversion for idle lives. From whatever cause they begin the use of the drug, it is not long before they



REV. J. B. FEARN, M.D.



MRS. J. B. FEARN, M.D.

have to largely increase the amount used or be denied the pleasure or relief sought for. In the case of the poor, the whole family is made to suffer beyond one's power to describe or one's imagination to realize.

Mrs. J. B. Fearn, M.D.—Were you to ask me the cause of China's mental, moral and physical degradation, there could be but one answer, Opium. The cause of her lethargic indifference to the spread of

the Gospel of our Lord Jesus Christ is also opium. May God speed the day when NATIONS MAY BE AROUSED TO WORK TOGETHER THAT CHINA MAY BE SAVED FROM OPIUM AND RUIN.

Mrs. Howard Taylor (née Geraldine Guinness, Ch'en Cheo, Ho-nan, China Inland Mission, 1888—). —One of the most formidable obstacles we have to deal with in this missionary work is the terrible vice of opium smoking. Society is permeated with it.



MRS. HOWARD TAYLOR.

Its victims are found among all classes of the population. Opium dens abound on every hand, and the poisonous drug is smoked without disguise in the homes of the people. Men and women alike are enslaved by the habit, and untold suffering and misery are the result. Opium smokers part with all they possess, run deeply into debt, and then even sell their wives and children without compunction in order to satisfy their degrading appetite for the drug.

One sad case may stand as an instance of many. In one of the great cities on that plain I was deeply interested, some years ago, in a young woman who came regularly to our meetings. She was a tall, well-developed, intelligent girl, about twenty-four years of age, thoroughly respectable and holding a good situation in the city. Her husband was an opium smoker and unable to support her. He had consented to her going into service in order to earn a living for herself and her little girl, who was about

six years old. She was employed as a nurse by a well-to-do family in the city, and was in the habit of coming to our house with the children of her mistress to learn all we could teach her of the Gospel.

One morning she spent some hours with us learning to read, and drinking in the truth. She left about midday. Towards afternoon I was suddenly summoned to go out to an opium case. A woman had swallowed a large quantity of the poison, and they begged that I would come at once to save her life.

Such calls were of frequent occurrence. In that city I have been sent for as many as four times in one day to different houses in which young women have taken opium to poison themselves because of the misery of their lives. I went, of course, at once, taking with me the necessary medicines.

The messenger led us out of the city to a wayside temple, where a large crowd of men had assembled to witness the dying agonies of the poor victim. They made way for me, and I passed rapidly through the crowd and knelt down beside the prostrate form on the floor of the temple to see what condition the poor woman was in.

Imagine the surprise and horror with which I discovered that the patient was none other than the girl who had been at our house that very morning. There she lay, unconscious and disheveled, breathing heavily, surrounded by that contemptuous and scoffing crowd.

To mix medicines and raise her from the ground was the work of a few moments, and then came the more difficult task—to get her to swallow the remedies prepared. When I had at last succeeded in

arousing her, I shall never forget the look with which she understood.

"Oh," she cried imploringly, "do not ask me to take it. You are my friend. Let me die. I cannot live. You do not understand. I cannot possibly take the medicine. I cannot possibly live. Oh, let me alone. Let me die quickly."

Of course I had no time to argue or persuade her, but was obliged to make her take the medicine without delay. It was a terrible scene for several hours. At last the poison was thrown up and her life was saved.

Then it was that my woman (a servant), who had accompanied me, drew me aside and said in an undertone, "Do you know why she took that opium?" "No," I said, surprised, "what was the reason?" "Look over there," she answered, pointing to a corner of the temple: "do you see that man?" I looked and saw a wretched degraded-looking object, a man crouching in the corner of the temple, his face buried in his hands. I knew at a glance that he was an opium smoker, far gone in his downward course. Thin and haggard, and clothed in rags, he presented a miserable appearance. "That," she cried, with a look of horror, "is this young woman's husband. When she left our house this morning to go back to her mistress' home she found that he had come in from the country and was waiting for her. He told her that she must go with him at once. Greatly alarmed, she inquired the reason, but he would give no explanation. She managed, however, to discover from the other servants in the house the facts that some of them had got out of him during her absence." For some time he had been rapidly going from bad to worse.

The opium craving was strong upon him. He had sold everything and his luck at gambling had failed. Deeply in debt, he knew not where to turn. With an opium smoker's utter callousness to the sufferings of others, he had determined to make money out of his wife and little daughter. He had deliberately sold them both to a man in a neighboring city to a life compared with which death were nothing. When the poor girl discovered this she was not long in making up her mind. She gathered together what little money she had, slipped out unobserved, ran to a neighboring shop and bought a large quantity of opium. This she hastily swallowed, determined never to reach the end of that journey alive. She knew that there was no help for her in any other way. Of course they had not gone far outside the city before she was unable to proceed, and lay down in that wayside temple to die. And there she would have died unpitied—as so many hundreds of women do die in China every year—had it not been that missionaries were within reach who were able to save her life.

But, oh! for what a life had we saved her! I almost felt when I heard it—stricken with grief and horror—that it would have been better to have let her die, even the opium suicide's awful death.

In this particular instance the girl was rescued; for when the people in the city heard what we had done they were moved to some compassion and made a contribution from door to door to buy her back from her husband so that the miserable man was sent away with money enough to pay his debts. This, however, was simply the outcome of our presence and action in the matter. Had we not been there she would have died unpitied and unbe-

friended, as many hundreds do in China every year.⁷

Such is one solitary instance of the unutterable suffering wrought directly and indirectly through the fearful curse. Countless other facts of the same kind might be added did time permit.



JOSEPH COOK, LL.D.

"If thou forbear to deliver them that are drawn unto death, and them that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth the soul, doth not he know it? and shall not he render to every man according to his works?"

Rev. Joseph Cook, D.D., LL.D. (Boston, "Observations as a Traveler").—At Canton and Shanghai, in large parlor meetings of missionaries, I have put written, elaborate questions and noted very carefully the replies, on the ravages of the opium habit in China. The testimony was unanimous, detailed, conscientious, convincing, and its general effect was to produce, first, intense moral indignation against the promoters of the traffic, whether British or Chinese; and next, consternation at the

⁷ I believe the *deaths* in the whole of China from opium poisoning (suicidal) number fully *two hundred thousand a year*.—*William Hector Park, M.D., surgeon in charge of the Soochow Hospital, surgeon to the Imperial Maritime Customs, etc., in "Opinions of over One Hundred Physicians on the Use of Opium in China," p. 43.*

ravages themselves, their fatal breadth and virulence, personal, social, national. My study of the question through missionaries prepares me to endorse every word of Mrs. Isabella Bird Bishop's recent testimony on the subject on the ground of testimony from others than missionaries. She regards the information to be obtained in mission circles as the best to be obtained anywhere. But, as there is a prejudice among certain poorly-informed classes of readers against this evidence, she draws her opinions wholly from other sources.⁸ Her chapter in her recent volume on "The Yangtse Valley and Beyond" is the most authoritative and appalling revelation of the horrors of the opium habit and of the iniquity of the opium trade that I have yet seen after abundant search for the truth and the whole truth as to this cancer on the fair bosoms of China and India, and also as to the cancer-planters in England and elsewhere.



MRS. J. F. BISHOP.

Mrs. J. F. Bishop (Isabella L. Bird), F. R. G. S.—Eight years ago it was rather exceptional for women and children to smoke opium, but the Chinese estimate that in Sze Chuan and other opium-producing regions from forty to sixty per cent are now smokers. Where opium is not grown the habit is chiefly confined to the cities, but it is *rapidly*

⁸ "The Yangtse Valley and Beyond," by Mrs. Isabella Bird Bishop, Vol. ii., pp. 280-299.

spreading. Its existence is obvious among the lower classes from the exceeding poverty which it entails. Millions of the working classes earn barely enough to provide them with what, even to their limited notions, are the necessities of life, and the money spent on opium is withdrawn from these. It is admitted by the natives of Sze Chuan that one great reason for the deficient food supply which led to the famine and distress in the eastern part of the province in 1897, was the giving of so much ground to the poppy that there was no longer a margin left on which to feed the population in years of a poor harvest.

From all that I have seen and heard among the Chinese themselves, I have come to believe that even moderate opium smoking involves enormous risks, and that excessive smoking brings in its train commercial, industrial, and moral ruin and physical deterioration, and this on a scale so large as to threaten the national well-being and the physical future of the race.

At the close of 1898, a book was published by *H. E. Chang Chih-tung*, who is described by foreigners long resident in China as having been for many years one of the most influential statesmen in the country, and as standing second to no official in the empire for ability, honesty, disinterestedness, and patriotism. He has filled in succession three of the most important vice-royalties in the empire. He writes of the opium evil as follows:

"The injury done by opium is that of a stream of poison flowing on for more than a hundred years, and diffusing itself in twenty-two provinces. The sufferers from this injury amount to untold millions. Its consequences are insidious and seductive and the limit has not yet been reached. . . . The injury is worse than any waste of wealth. Men's wills are

weakened, their physical strength is reduced. In the management of business they lack industry, they cannot journey any distance, their expenditure becomes extravagant, their children are few. After a few tens of years it will result in China's becoming altogether the laughing-stock of the world. . . . If Confucius and Mencius were to live again, and were to teach the Empire . . . they would certainly begin by [teaching men] to break off opium."

How is China to emancipate herself from this rapidly-increasing habit, which is threatening to sap the hitherto remarkable energy of the race?⁹

A Chinese view of the question. **Mr. Sien Lien - Li**, a Chinese government official, Soochow, Foochow, Wuhu, in his introduction to "*Opinions of Over One Hundred Physicians on the Use of Opium in China*,"¹⁰ writes as follows: "From ancient times to the present day there has never been such a stream of evil and misery as has come down upon China in her receiving the curse of opium. . . . The use has become so common that it is freely used throughout the Empire, and its victims number tens of thousands. The slaves of the habit

⁹ "The Yangtse Valley and Beyond," pp. 281, 285, 293, 297.

¹⁰ "*Opinions of over One Hundred Physicians on the Use of Opium in China*," a book of 100 octavo pages, sold by Presbyterian Mission Press, Shanghai, at 30 cents, and can be ordered in the United States of The Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C., at 40 cents. Besides dealing with medical aspects of the subject the book intimates, in many testimonies, that England has lost in the sale of other and better goods more than she has made out of her Chinese opium trade, which has hurt her also politically through its effect upon the public opinion of the world. This book is the first broadside of a new "Anti-Opium League," recently organized by missionaries of many denominations in China. The League suggests "an Anti-Opium Anglo-American Alliance."

become old, infirmed and incapacitated before their time, and all finances are exhausted. This condition is pitiable, but it is not the worst—for those who hold office on their part become greedy and grasping, those who are soldiers become nerveless, and *the number of depraved population is increasing daily*, while the wealth of the country steadily decreases.

Doctors Du Bois and Park, having determined to invite expressions of opinion from all the foreign physicians residing and practicing medicine in China, have sent out circulars for the purpose of obtaining their observations and experience on the subject of the advantages and disadvantages of opium using. At this time there have been received about a hundred replies in all of which it distinctly stated that there is no advantage but only injury from the habit. **Consensus of 100 doctors that the opium habit is evil and only evil.** SUCH A CONSENSUS OF OPINION CERTAINLY SHOULD BE CONSIDERED SUFFICIENT REASON FOR THE PROHIBITION OF IT. Dr. Park

proposes to file these replies and have them *presented to the governments of England and America*, so that the proper influence may be brought to bear to *prevent the cultivation of the poppy in India*, as that country is the main source of the supply—for when the fountain is cleansed the stream will be pure. Yet there are those who argue that the production of opium is one of the chief industries of India, and that upon this source of revenue the government is largely dependent, and thus it is scarcely probable that such action could easily be taken. But is there any country the soil of which is incapable of production? If there are such places then of course no

England and America might save China from opium.

revenue may be obtained. Now if the cultivation of other crops be substituted, without doubt there will be an equal revenue. THE CONTINUED PRODUCTION OF THAT WHICH IS AN EVIL TO MEN AND AN INJURY TO NEIGHBORING KINGDOMS, ENTAILS A REPROACH AMONG ALL GENERATIONS, AND DESTROYS THE COUNTRY'S REPUTATION FOR ENLIGHTENMENT. Thus as to which is better, advantage or disadvantage, it is not necessary to enquire of the wise.

Yet again there are those who say, "Suppose such a scheme be tried and opium cultivation be prohibited in India; already throughout China its production has been established, and thus to prohibit in India and permit in China only cuts off a source of income, and the trouble is still not remedied." This may be true, but yet *the whole matter really depends upon the British and American governments. If there is a desire to prohibit opium they should communicate with the TSUNG-LI YAMEN and in concert* COME TO AN AGREEMENT CONCERNING RESTRICTION OF POPPY CULTIVATION. The woe that comes to China through opium is not only recognized by the government but every one that uses it is aware of its hurtfulness; thus *when both rulers and people are of one mind it could most easily be accomplished.*

**Opium a
root of riots.**

Now in China there are very many among the upper classes who seem to be in ignorance concerning the true state of affairs, and are not willing to blame the Chinese for their fault in using opium, but *ascribe the real cause of the whole trouble to the avariciousness of foreigners and thus look upon them with hatred. Also, the ignorant masses, having even intenser antipathy toward them, we continually see on every hand anti-missionary outbreaks and riots, by*

which is caused much trouble and perplexity, as such affairs are most difficult to settle.

If this plan that is being tried proves successful, and this evil to mankind is made to cease, then *the real intention of Christianity would be plainly exemplified*. Would that it might be so; my eyes long for the sight.

RESOLUTION ON THE "OPIUM TRAFFIC" UNANIMOUSLY
ADOPTED AT THE SUPPLEMENTAL MEETING OF THE
CENTENARY CONFERENCE ON THE PROTESTANT
MISSIONS OF THE WORLD, HELD IN EXETER HALL,
LONDON, JUNE 20TH, 1888.

"That this Conference, representing most of the Protestant missionary societies of the Christian world, desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the opium trade—a trade which has *strongly prejudiced the people of China against all missionary effort*. That it deeply deplores the position occupied by Great Britain, through its Indian administration, in the manufacture of the drug, and in the promotion of a trade which is *one huge ministry to vice*. That it recognizes clearly that nothing short of the entire suppression of the trade, so far as it is in the power of the government to suppress it, can meet the claims of the case. And that it now makes its earnest appeal to the Christians of Great Britain and Ireland to plead earnestly with God, and to give themselves no rest, until this great evil is entirely removed. And, further, that copies of this resolution be forwarded to the Prime Minister and the Secretary of State for India."—*Report of the*

Centenary Conference on the Protestant Missions of the World, p. 471.

“Let every missionary and every lay agent, and every woman, and every child, refrain from being silent upon that question [the opium question]. The opium traffic is the greatest of modern abominations, and I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known.”
—*The late Earl of Shaftesbury*.

WHAT CAN BE DONE FOR CHINA.¹¹

EFFORTS BY MISSIONARIES ON THE FIELD—HOW TO HELP.

1. By inserting in the reports you send home for publication or for the perusal of your committees, facts with regard to the opium habit calculated to interest the readers, showing how degrading a vice it really is, and how greatly the connection of the British government with the trade hampers your efforts to make known the Gospel to the people of China.

2. By promoting the formation of anti-opium associations in China, and sending particulars of the work of such associations to the Society for the Suppression of the Opium Trade, Hon. Secretary J. G. Alexander, Esq., LL.B., Finsbury House, Bloomfield Street, E. C., London, England.

3. By prayer, both united and individual, for the following definite objects:

a. That the rulers of Great Britain and of India may be made willing to put away the national sin of complicity in the opium trade.

¹¹ These suggestions have been revised and approved by Rev. C. A. Stanley, D.D., Tientsin, American Board, 1862—.

b. That a blessing may rest upon the efforts of those who are seeking to enlighten the minds and consciences of the Christian public of Great Britain with regard to this question.

c. That the Chinese authorities may be encouraged to deal vigorously with the native growth of the poppy.

d. That they may renew their remonstrance against the importation of Indian Opium, in such a way as to show clearly that they still desire to rid China of this curse, notwithstanding the large revenue they now obtain from the drug.

Prayer meetings of missionaries and native converts for these objects might, in some places, be possible, and would, doubtless, be attended with much blessing.

[The above are, in substance, the suggestions made by the Society for the Suppression of the Opium Trade, to the Decennial Missionary Conference in China, 1890, to which the editors would add the following:]

EFFORTS BY MEN AND WOMEN EVERYWHERE.

4. Continue the effort to arouse such a public sentiment as will influence the British government to discontinue the culture of the poppy in India. Also influence that government to seize the present opportunity to stop the importation of opium into China, and to *press* the Chinese government to prohibit its home growth, and thus cut off the main source of supply.

5. Strive to induce Great Britain, the United States and the other Christian powers to assure the Chinese government that no obstacles will be placed

in the way of a renewal of her former prohibitions concerning opium. See p. 5-7, 8, 225-6.

6. Missionaries and all friends of humanity should urge China to renew her former prohibition regarding intoxicants (p. 20). This law should be brought up to date, and include in the prohibited list lager beer, with which so many begin their slavery to alcohol.

7. Let China herself officially request Great Britain to withdraw opium treaty, and at same time ask the United States, Japan, Russia, France and Germany to second her request.

In the presence of the greatest of tragedies, the infliction of the worst of plagues upon one-fourth of China's homes by a Christian nation, for greed and revenue, our policy in the Philippines should be the severest possible, that of Japan, see p. 259, with absolutely no consideration of revenue. And our national and state governments are also called to repeat that law by facts in table below:

IMPORTATION OF OPIUM BY UNITED STATES.

From U. S. Bureau of Statistics.

	Opium—crude or unmanufactured—free.		Opium—crude or unmanufactured—dutiable.		Prepared for smoking, and other containing less than 9 per cent of morphia—dutiable.	
	Lbs.	Dollars.	Lbs.	Dollars.	Lbs.	Dollars.
1890..			473,095	1,183,712	34,465	269,586
1891..	389,497	981,632	77,057	220,743	74,462	567,035
1892..	587,118	1,029,203			79,466	547,528
1893..	615,957	1,186,824			62,222	446,422
1894..	716,881	1,691,914			50,102	310,771
1895..	358,455	730,669			139,765	920,006
1896..	365,514	683,347			98,745	735,134
1897..	1,072,914	2,184,727			157,061	1,132,861
1898..	14,414	32,340	109,431	233,267	100,258	652,341
1899..			513,499	1,223,951	124,214	823,203
1900..			544,928	1,123,756	142,479	1,065,965

A WORLD SURVEY OF SCIENTIFIC TEMPERANCE EDUCATION.

BY MRS. MARY H. HUNT,

Superintendent of Scientific Temperance Instruction, World's W. C. T. U.

The first law in the United States and in the world making temperance education a part of the course in the public schools was passed in 1882. By 1900 all States, save Georgia and Utah, had similar laws while the national Congress in 1886 made such education mandatory in the District of Columbia and in territorial, military and naval schools.



MRS. MARY H. HUNT.

Temperance education is now legally compulsory in Scandinavia, Iceland, and several provinces in Canada and Australia. In Great Britain and Ireland temperance lectures are given in the schools under the auspices of the Band of Hope. Belgium and Switzerland, through their educational authorities require systematic instruction and the question of doing this is being considered in some parts of France. Germany does not yet require this study, but has a growing organization of total abstinence teachers who recognize the importance of rightly training their pupils, and are standing loyally for their principles, ably supported by an organization of well-known scientists who are also total abstainers. Many educational boards in Finland have put this study into their schools, while the mission schools of Spain, Bulgaria, and Turkey teach it more or less regularly.

India, China, and Burma, Egypt and South Africa also report scientific temperance instruction in many of the mission schools. Japan is making definite progress in the introduction of this subject with very encouraging results. In the Latin-American countries little has been accomplished yet, but seed is being sown by the missionaries in Mexico, Brazil, Uruguay, Argentina, and Chili.

The text-books on this subject carefully prepared for the use of pupils in the United States have withstood every effort of the opponents of the movement to prove them inaccurate. They have been translated into many different languages, and may be found in almost every corner of the earth.

Thus from America to Japan and from Iceland to South Africa may be traced the growing influence of education as to the truth against alcohol and other narcotics, an education which, if faithfully carried out, will sooner or later redeem the nations from the bondage of strong drink and kindred evils.

JAPAN'S RIGHTEOUS LAW:

**"Opium shall be sold by the Government only,
and only for medical purposes."**

Let President and Congress say the same, not alone for the Philippines but for their entire jurisdiction.

Japan.

REV. A. D. GRING.

**KYOTO, PROTESTANT EPISCOPAL CHURCH OF
AMERICA, 1879.**

There can be no shadow of doubt that since the gates of the Island Empire of the Pacific were thrown wide open to Western civilization much that has already been and will continue to be of signal and lasting injury has poured in. Of those evils none can compare with intoxicants, which have been sent to Japan in large quantities and of every conceivable variety. Later, manufactories of American Breweries liquors, of beer principally, were Multiplying. erected in Yokohama and near Osaka.

These breweries are doing a large and flourishing business. About a year ago it was reported in the Japan Mail that another American brewery was to be erected north of Tokyo with a capital of three million yen, which is equivalent to about \$1,500,000.

American wines and liquors are also used throughout Japan. Only recently large quantities of alcohol and whisky were shipped to Japan and an attempt was made to smuggle it into the country. The smugglers were discovered, and a duty of 250 per cent was placed upon the "white whisky," as it was called.

Throughout the length and breadth of beautiful Japan, in all larger and smaller cities and villages, foreign drinks are easily obtainable, to the great

injury of the people. The Japanese have an intoxicant of their own, *sake*, which has ruined its millions. Our foreign drinks will add millions more, unless the Japanese government set this and other Christian governments the example of forbidding their manufacture and sale.

The Christian people of this and other lands should exhaust all possible and proper methods to arrest and control this evil traffic which has assumed



REV. J. L. DEARING.

such enormous proportions everywhere. We are not prepared to say how this is to be done. We don't know. But of this we are sure, that this great evil has assumed such proportions and daring as to alarm the sober-minded and thinking people of the world. Some-

**International
prohibition
for the world.**

thing must be done now by in-

dividuals, but soon the governments of the world must take it up and deal with it as they would deal with the

black plague, the cholera and the famine. These have slain their millions, but drink has slain its tens of millions. May God grant that those who have long suffered from their terrible affliction may be speedily relieved.

Rev. John L. Dearing (Yokohama, Baptist Missionary Union, 1889—).—No country in the world suffers less from the opium traffic than Japan. The laws forbidding its importation are most strict. Japan has not lived as a neighbor to China without

learning the lesson which that opium-cursed empire so sadly teaches the world. Chinamen living in Japan do smuggle the drug into the country and its curse is felt in a measure among the Chinese residents. I have never known of a Japanese being addicted to its use. Every Chinaman coming to Japan is thoroughly examined to see if he has opium about his person before he is permitted to land. The Japanese Government has taken a noble stand—*one worthy of imitation by our Government in the Philippines*—in prohibiting the opium traffic in Formosa.¹

¹ PROHIBITION OF OPIUM IN FORMOSA.—The Japanese Government has adopted a similar but more complete measure of prohibition in Formosa, than that adopted by the Indian Government in Burma. That island appears to have been the first part of the Chinese Empire to acquire the vice of opium smoking. Dr. Dudgeon states that the first Chinese Imperial edict against opium smoking, that of 1729, applied in the first instance only to Formosa, though shortly afterwards extended to the whole empire. The vice has continued to be very widely practiced by the Chinese inhabitants of Formosa to the present time.

When the Japanese first obtained possession of the island they issued strict orders to their own troops prohibiting them from indulging in the habit, and warning them that any Japanese found doing so would be as strictly punished as in their own country. Later, a proclamation was issued, denouncing under penalty of death, the supply of opium and opium pipes to the Japanese. There was some natural hesitation in applying to the inhabitants of the newly-conquered island, the stringent prohibition of the drug which is enforced in Japan itself. Finding, however, that it would be impossible to prevent their own people from acquiring the pernicious habit, unless the prohibition were extended to the entire population, they resolved on this measure, and accepted the recommendation of their medical adviser that provision should be made by a government officer for the wants of confirmed opium-smokers, to whom the total stoppage of their supply might involve great suffering, or even death. A decree was accordingly

Wherever the ships of war of the Western nations congregate there will be liquor saloons. The open ports of Japan, notably Yokohama, Kobe and Nagasaki, where the various ships of war of America and European nations assemble, and where the merchant ships of the world come in large numbers, are attractive ground for saloons and poor liquor. This has but little effect upon the Japanese so far as encouraging drinking is concerned. The Japanese have their own liquor and do not like the foreign distilled liquors. These rum shops where sailors and other foreigners drink are not much frequented by the Japanese.

European and American rum shops rouse contempt. Their effect upon the natives is to arouse a contempt for the countries represented by sellers and drinkers alike. In the early days no distinction was made between the missionaries and the sailors, and of course even at the present time the work of the missionary is greatly hindered by the evil influence of these rum shops.

The next morning after treaty revision came into force in Japan, in July, 1899, by which Japanese laws are made to apply to all European residents, and violators of the law are no longer tried by consular courts but are subject to Japanese courts and Japanese prisons, Yokohama was shocked by the report of a murder by an American citizen of an American and a Japanese while under the influence of drink. This took place in one of the rum shops above mentioned, and thus America had the dis-

issued, dated 24th February, 1896, which forbids the import of opium into Formosa, except as a medicine, and the purchase and sale of the drug in the island. — *Extract from the Annual Report of the Society for the Suppression of the Opium Trade, 1896.*

grace of seeing one of its own citizens the first to suffer arrest under the new treaties and after conviction meet his deserved death on the gallows at the hands of the Japanese government.

**Beer saloons
are becoming
popular.**

What has been said applies to the rum shops for the sale of distilled liquors.

A new peril is THE RECENTLY INCREASED

CONSUMPTION OF BEER, WHICH IS A GROWING EVIL. This beer has been introduced into the country by Europeans,² who have in some cases built breweries. Much money is made in the manufacture of Japanese beer, which is sold in other countries also. Everywhere in the land this "foreign beer," made in Japan, is on sale, and is consumed in enormous quantities.

Let us never forget the disgraceful and humiliating spectacle that we present to the world of the East in our drinking habits. That the nations which lead in civilization and Christian work should at the same time lead in this traffic and make such beasts of themselves because of it is a thing that the Oriental cannot comprehend. The example is a hindrance to all good influences which emanate from our shores, and causes the native to question the sincerity and truth of our best deeds. A religion which produces such fruit is not the religion for the East, is a thought that the missionary often meets in one form of expression or another.

Miss H. Parmelee (Maebashi, American Board, 1877—).—The Japanese have long had sake, but

**Beer drinking
rapidly
increasing.**

now they have all sorts of beer and distilled liquors imported from this country and from Germany, and they have obtained from Germany instructors and teachers in

² By Americans also, as consular reports show.

the art of making beer, and they are teaching the Japanese now how to make their own beer, and as you travel about through the country you will see these great smokestacks from the breweries everywhere. For years now these intoxicating drinks have been on sale at the railway stations, and you can buy them by the bottle, and they are offered to you constantly. About a month before I left Japan a beer hall was opened as an experiment in Tokyo. Before that beer had been sold only by the bottle. The sales on the first day of the opening of this beer hall amounted to thousands of glasses, and within two week's time three more beer halls, as they are called, were opened in Tokyo. It is safe to predict that within one year's time these beer halls—and they are practically the American saloon—will be everywhere all over Japan.

Rev. H. J. Rhodes (Tokyo and Okayama, Christian Convention, 1889-1892).—The introduction of American beer into Japan has proved, and is proving, a hindrance to the work of missions. The native drink, sake, is bad enough, but the beer is more seductive. The habit of beer-drinking is growing among the young men of the wealthier class, and is a constant menace to our work.

Miss E. A. Preston (Kobe, Canadian Methodist Board, twelve years' service) —The national drink of Japan is sake, distilled from rice, containing about 14 per cent of alcohol. It is used universally for culinary purposes, also as a beverage by men, forming one of the great attractions of their banquets. Its effects are easily seen in the flushed face, in the body bloated to an unsightly size, in the stupefied or maddened brain, the ruined property,

the unhappiness of the home, the suffering of wife and children, and in the shortening of life.

Tobacco is smoked in little pipes, publicly and privately, by women as well as men. It was introduced into Japan by the Dutch, and hence, as one of our Japanese Christians has expressed it, it is "a Western barbarianism."

The evils arising from the use of native liquors and tobacco in Japan have been greatly intensified by the introduction of wines and other liquors, cigars and cigarettes—some more or less adulterated—from so-called Christian countries, while their manufacture has been frequently imitated on native soil.

On the one hand, the missionary takes the Gospel and inculcates the principle of total abstinence from the use of intoxicating drinks—and some of us from tobacco too—while on the other hand our Christian nations allow the unrestricted traffic of articles most detrimental to the well-being of men, thus to a certain extent nullifying our work.

We have to contend also with the fact that in Yokohama and other places there are most heart-saddening and repulsive examples of men from Christian countries who have been enslaved by the awful drink habit and kindred vices.

The Japanese are too shrewd not to perceive that somewhere there is a discrepancy between precept and practice.



MRS. E. A. PRESTON.

In Japan to-day sake and tobacco are heavily taxed, while the Japanese government puts to the blush our Christian administrations by its prohibition of the importation of opium, not only into Japan, but *into Formosa as well*, and its law recently passed forbidding the sale of tobacco to minors and all students, and its use by them.³

³ Recently a law of great importance has been promulgated with reference to the use of tobacco by minors. The law became operative on April 1, 1900. In this law a youth of less



HON. SHO NEMOTO, M.P.

than twenty years is regarded as a minor. If a minor is caught smoking, the penalty in his case is not so severe, being only the confiscation of his tobacco and smoking implements; but the parent or guardian wittingly allowing a youth to smoke becomes liable to a fine not exceeding one yen, that is, a Japanese dollar, and a tobacconist wittingly selling tobacco, cigars, or cigarettes for the use of a minor may be fined ten yen.

Since the promulgation of this law, the Minister of Education has issued an instruction carrying the restrictions still farther, namely, that all students in schools of elementary or middle grade, without reference to age, shall be forbidden to use tobacco in any form. This reaches the case of many who have passed the age prescribed by law, and inaugurates a reform sadly needed and as eagerly welcomed by all who have the interests of this people at heart. The bill was introduced

A grand, prosperous, continually-expanding temperance work is being done in Japan. There is a national society composed of various affiliated bodies, including the W. C. T. U.⁴

Rev. Otis Cary (Kyoto, American Board, 1878—).—Many visitors to Japan have reported that there is little intemperance here. One reason of this impression is that most of the drinking is done in the homes, in hotels and brothels, where the drinkers remain until the intoxication has passed away. Hence, except on religious holidays and similar occasions, few drunken people are seen upon the streets. Moreover, the Japanese are seldom quar-



REV. OTIS CARY.

by the Hon. Sho Nemoto, M.P., whose picture is given herewith, and whose statesmanlike act should be imitated in all lands. Mr. Nemoto is a Christian, and his enlightened views regarding the use of tobacco, and on many other moral questions, are based upon Christian principles. Not only does Mr. Nemoto recognize this but he wishes not to take all the honor to himself for this good work, desiring to share it with his great and good benefactor, the late Hon. Frederick Billings, under whose care he was educated in the University of Vermont, and who said to him, "I wish you to be useful in Japan." Mr. Nemoto says of Mr. Billings, "His loving spirit is always working in me."—*Joseph Cosand*.

⁴ Miss Clara Parrish, seventh around-the-world missionary of the W. C. T. U., started out with the interests of Japan upon her heart, and "set her prayerful stakes" to obtain 1,000 pledged total abstainers among the young women in the schools and colleges of that country. Her prayers and tactful, per-

relish when intoxicated. They are usually good-natured and give themselves to singing and various antics that strangers might not recognize as signs of intoxication. I fear, however, that a change is taking place in this respect, owing to the introduction of foreign liquors which are stronger and are likely to produce a more violent type of intoxication. In recent years large quantities of alcohol imported from Western lands have been used in making various artificial beverages. The government has lately imposed upon this alcohol a duty of 250 per cent. To get around this tax medicinal tinctures of various kinds have been imported and the alcohol distilled from them. So-called "white whisky," containing 65 per cent of alcohol was imported and had to pay only 40 per cent duty; but the government has now decided that it must be classed with alcohol.

Intemperance is here as everywhere a great obstacle to the work of the missionary. Drinkers are unwilling to give up their cups.

sistent labors were more than answered. Over 1,000 girls became members, and an efficient young Japanese woman, Miss Tami Mitani, was made General Secretary, under whose charge the work has grown, and she has become an acceptable speaker and organizer, her father having been quite won over to the cause. Another outcome of the work of the W. C. T. U. in Japan was the organization of The National Temperance League, composed of men, which has had a most encouraging growth. It is non-partisan and non-sectarian, but its leaders are Christians, and all meetings are opened by singing and prayer. It is now arranging to present to the present session of the Diet a bill to prohibit the sale of liquor to minors, which will be brought before the Diet by the Hon. Sho Nemoto. The Hon. Taro Ando, former minister to Hawaii, is the head of the League. Those who desire full reports should address Miss Clara Parrish, Paris, Ill.

**Saloons
a new thing
in Japan.**

Among other evils copied from those of western lands has been the opening in cities of "beer halls," and still more lately we have had "rum halls," as the Japanese are beginning to manufacture rum. Formerly the country was without anything similar to our saloons or grogshops, but we fear that they are now fastened upon us by these new institutions.

WHAT CAN BE DONE FOR JAPAN.⁵

There can be little doubt that among the special perils that threaten the highest interest of Japan the introduction of foreign intoxicants—beer, wine and whisky—are among the gravest. Japan, however, is fortunate in being able to control public perils to her people more easily perhaps than most nations. What she has already done to prohibit opium and tobacco to the young and old she could easily do with all native and foreign intoxicants. This action, of course, will be obliged to come from those Japanese statesmen, philanthropists and scholars who realize the danger and will seek to secure legislation in the matter. No foreigner, of course, could hope to do this. That such legislation would be hailed by all Christians and well-wishers of Japan goes without saying. That day is still far distant when every man will be a law unto himself in the fear of God, in meeting these and other perils that threaten the individual, the home, the country and the church. Until that day comes, however, may we not expect that governments will do for their people what they cannot do for themselves in legislating the evils out of the reach of men as far

⁵ These suggestions have been revised and approved by Miss Clara Parrish.

as possible, and then we shall have fewer falls because there will be fewer temptations to fall.

[To the foregoing suggestions made by Rev. A. D. Gring, previously quoted, the editors would add the following:]

Japan's special peril is from the recent introduction of beer, and with it the American saloon. Missionaries and teachers in that country, and its own progressive statesmen, who may lose through permitting beer and other intoxicants what they have gained by antagonizing opium and tobacco, are called, as by a firebell, to a swift and thorough study of the physical, moral, social and political influence of the American beer saloon.

Missionaries and teachers in Japan should fully expose the fallacy that lager beer is the lesser of two evils, and a relatively harmless substitute for distilled liquors. Not only its personal effects should be studied and promulgated, but also its social effects. The smaller percentage of alcohol in each glass leads to more frequent and longer visits to the saloon than in the case of distilled liquors, and thus the saloon becomes a place of lounging, loafing, treating, and plotting all sorts of evil—a very nesting place of vice, crime and anarchy. The testimony of physicians and others as to the effect of beer in producing Bright's disease, dropsy and sunstroke, and the experience of surgeons as to the frequent collapse of beer drinkers under even slight surgical operations, can be obtained from the National Temperance Society, 3 West Eighteenth Street, New York, for 25 cents.

(See suggestions as to Turkey, Bulgaria, India, Korea and China, many of which are equally appropriate to Japan.)

General Discussions of the Evil and its Remedies.

A NEW EMANCIPATION DEMANDED.

ADDRESS BY

REV. THEODORE L. CUYLER, D.D.

EX-PRESIDENT NATIONAL TEMPERANCE SOCIETY, AT
ECUMENICAL MISSIONARY CONFERENCE, 1900.

[Report below,¹ taken by New York Witness, was sent us by Dr. Cuyler as "the only verbatim report."]



DR. THEODORE L. CUYLER.

Fellow-soldiers of Christ, all hail! This Conference has been dealing with many important problems touching the advancement of the kingdom of Christ; but there remains another problem, very important, on which I have been requested to address you to-night. And although it is not

allowed to present resolutions at this Conference, if I were to do so I would phrase one something like

¹ The New York Times said in introducing its report of this address: "As Rev. Dr. Theodore L. Cuyler stepped forward he was greeted with a burst of applause that was hardly surpassed by that with which President McKinley was received on the opening night. This was repeated several times at telling points in his address."

this: "That, whereas, one of the most important obstacles to the spread of the Gospel among many native races is the importation of alcoholic liquors by Christian nations; Resolved, that our Christianity needs a little more Christianizing at the core." (Great applause.) And I am sure that if our beloved and honored Christian statesman, ex-President Harrison, were here to-night, he would second this resolution, for in that grand address in which he set the keynote of the Conference he uttered this memorable sentence: "The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered"—mark the words—"hindered by those who, coming after, have reversed it. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices."

The history of foreign missions has been a confirmation and a commentary of our noble President's true words. For how many years have
Christian nations make ten drunkards to one Christian. ships from Christian ports carried missionaries in the cabin, and rum, fire-arms and opium in the hold? Even Britain and America have held out to heathen races the Bible in one hand and the bottle in the other hand; and the bottle has sent ten to perdition where the Bible has brought one to Jesus Christ.

A heathen chief pleading for prohibition. Four years ago Khama, the Christian chieftain of Bechuanaland, converted under Livingstone, went to London on an extraordinary mission. He went there to tell that he had made a prohibitory law for the protection of his tempted subjects, the poor negroes; but, he said, the chief difficulty he had was the smug-

gling in of liquors by British subjects, and so he implored Her Majesty's government to second his efforts by enacting measures to make prohibition successful. Think of it! A converted African savage on his knees before a Christian queen imploring her people not to poison his own nation!

But we have something nearer home than that. Among all the honored heads that have been on **Dr. Paton's** this platform, none has been looked **appeal.** upon with more reverence than the good gray head of that veteran, John G. Paton, of the New Hebrides (applause)—the grandest man that Scotland has sent out since Livingstone went from his knees in Africa to God's throne, and since the echoes have died away of the voice of Alexander Duff in India. My old friend Paton came here a few years ago—what for? To implore the American government—yours and mine—to prohibit the importation of firearms and whisky among his Christians of the New Hebrides. The grace of God had saved them from cannibalism, but the question was whether they could be saved from the importations of Christian America.

I am coming closer home than that. All political subjects are properly quarantined in this Conference, and you may be certain I am not **Saloons in the Philippines.** going to handle the hot potato of the Philippine problem (laughter) in any of its political aspects. But whatever the future relations of our country may be to the millions of those immortal beings, we are now before God and before Christendom responsible for their moral condition as much as any mother in that gallery is responsible for the child she kissed to-night in the crib.

There is the flag. That means authority, oppor-

tunity, responsibility. If there is anything that a true American adores next to his Bible it is the blessed old Stars and Stripes. (Applause) But, mark you, it is a most terrible truth that that flag—"Old Glory," as they call her—floats to-night over about four hundred American drinking dens and American slaughter houses of body and soul in the town of Manila. (Voices—"Shame!") Shame! shame! shame! (Applause.) If the flag means the protection of those drinking holes, then, for heaven's sake, hang it at half-mast.

The highest authority with reference to the native races there is my friend President Schurman, of Cornell, who was President of the Philippine Commission. President Schurman says: "I regret that the Americans allowed the saloon to get a foothold in the islands. That has hurt us more than anything else. We suppressed the cockfight, and then permitted saloons and dramshops to flourish. The one emphasized the Filipino frailty and the other revealed the American vice." And he adds: "It was most unfortunate that we introduced and established the saloons there, for they will not only corrupt the natives, but exhibit to the world the vices of our own race." Schurman says: "We found them a sober people when we went." And he observes in another place: "They are catching our vices, and coming under the thralldom of those drinking houses. One of them said to me, 'You brought the blessings of civilization, and have lined our most splendid avenues with five hundred dramshops.'"²

² Rev. W. K. McKibbin, Missionary in China of the American Baptist Missionary Union, writes us on the shame of our island saloons as follows: "The difference between the burden

I am not going to weary you to-night with any more sickening statistics. We have heard enough from the chaplains of our gallant army there, and the workers of the Young Men's Christian Association there, and from Bishop Thoburn—all confirming the story of the terrible debasement and demoralization of those beautiful islands.

What is to be done? Abraham Lincoln once by a single stroke of his pen swept away the darkest blot on our national escutcheon. (Applause.) And if the same pen can be found, and our honored President with the same dashing stroke will extinguish this most terrible stigma on our character and our Christianity, I tell you we will give him a shout that will make the ovation he got on this platform last Saturday night appear but the murmur of a zephyr. (Applause.) I must not devote too much time to a description of the stigma that we are praying may be lifted from our beloved land—and I have talked very freely about my native country on the same principle as that of Randolph of Roanoke, who said; "I never let anybody abuse Virginia but myself." Let this

of the islands and the burden at home is that here we are ourselves the sole sufferers and the sole witnesses to our shame; whereas on the islands we are forcing the leprosy of our corruption upon the wards of the nation, and are doing it on the house-tops, in the face of the nations of the earth. Our island dependencies will be to us a savor of life unto life or of death unto death. If we sweep the saloons of Manila into the sea and rule the islands in truth and righteousness, we may save not only them, but, by the reflex influence, save ourselves also. If we sell out our island wards to the saloon keepers, and to a carpet-bagging administration of their confreres, we both publish to the world our national impotence and we deaden the national conscience, our only hope for better things at home."

great Conference send a protest to all Christian peoples imploring them to prohibit the introduction of alcoholic intoxicants among those temptable native races of the earth.

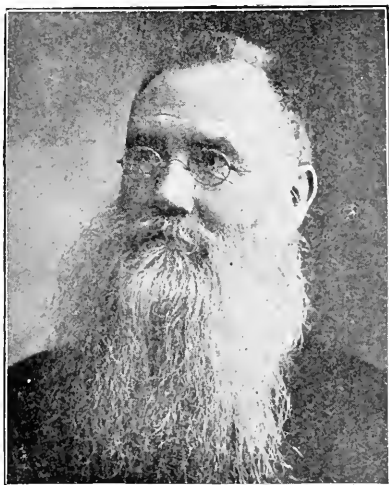
Eight years ago sixteen nations—our own among them, I am happy to say—enacted a treaty forbidding the introduction of alcoholic drink into the Congo country of Africa. That establishes the principle. (Applause).

All nations
called to help.

Now, what we want is an enlargement. This Conference asks—nay, implores—the Christian nations of the earth, in the name of a common humanity, out of pity for the weak races that God has bidden us treat as our brethren, for the credit of Christianity and for the glory of God, to pass such legislation as shall sweep out of existence this terrible curse of humanity, this destruction of God's children.

I implore you all to use all your influence, with pen, with press and tongue, to carry out this great proposal that has been presented. (Prolonged applause.)

Rev. Jacob Chamberlain, M.D., D.D. (Madanapalli, Arcot, India, Dutch Reformed Board, 1859—forty years' service).—One of



REV. JACOB CHAMBERLAIN, M.D., D.D.

the most persistent, all-pervading and boldest obstacles to the Christianizing of the lands of the Orient and the islands of the sea is the opium and the liquor traffic. For the opium traffic in China Christian America is not, thank God, responsible. But in those lands where there is no moral stamina to stand up against the drinking habit, how are we put to the blush to see branded on the empty whisky, rum, beer, barrels and kegs that roll about the streets, "Made in America"!

Shame, shame! if we cannot put down or prevent the liquor traffic at least in the new possessions that have come under our sway, for it sends thousands to destruction for every one saved by the labors of the missionary! God will call our nation to account if it thus damns those it has professed to rescue from oppression.

The U. S. Congress has in nine years passed eight laws drawn by this Bureau on divorce, the Sabbath and temperance, and has also defeated a gambling bill, making nine large governmental victories for the nine years, besides 116 lesser ones. But the supreme reform is to enlist the churches officially in reform. See how the Anti-Mormon fight has progressed because the women's home missionary societies have recognized that in Utah at least reform is a branch of missions! See what a broadside many denominational conferences have been firing at divorce because a battle against it has been undertaken officially by a union committee of fourteen denominations! Are not the protection of the Sabbath, the promotion of "peace on earth," the protection of mission fields against rum and opium, the battles against impurity and intemperance, also parts of the work that devolves on the Church in its succession to the work of Him who was "manifested to destroy the works of the devil"? As one hundred years ago foreign missions, long neglected, were taken up by the churches, so must moral reforms be given a regular place in the churches' schedules of work and benevolence. Nothing less than the main army of the Church of God can carry moral reforms to decisive victories. And in the temperance fight we can learn from the Orient, where total abstinence and prohibition have been for centuries enjoined by religion and law. This is the one point in which Orientals have been wiser than Occidentals, tinted races than white, heathen religions than the Christian Church. India and Arabia were both alarmingly given to drink, like ancient Briton, but Briton cried "Moderation" and tried license in every form all in vain for centuries. In India and Arabia the leaders said with all the united power of religion and law, "Stop drinking and stop selling," and it was so, and half the world has no alcoholic heredity.

Mr. Chester Holcombe, in his book, "The Real Chinese Question," says: "Great Britain herself has been the most serious foe to the increase of foreign commerce with China and the development of her enormous natural resources. She has been THE ENEMY TO THE HONEST TRADE OF EVERY NATION with that empire, for foreign commerce must depend mainly upon internal prosperity. And the question how much increase in foreign traffic may be expected with any nation whose people are from year to year more hopelessly stupefied, besotted and impoverished by opium is a question which answers itself. NO GROWING DEMAND FOR FOREIGN COTTON GOODS OR WOOLLENS MAY BE EXPECTED FROM MEN—MERE WRETCHED BUNDLES OF BONES—WHO, BECAUSE OF OPIUM, ARE UNABLE TO BUY ENOUGH OF THE MEANEST NATIVE RAGS TO COVER THEIR NAKEDNESS. THE CONVENIENCES AND LUXURIES OF WESTERN CIVILIZATION FURNISH NO ATTRACTION TO THE MAN WHOSE ONLY CONVENIENCE IS AN OPIUM LAMP AND WHOSE ONLY IDEAL OF LUXURY IS THE OPIUM PIPE.—(See "Commerce," in Index.)

"I protest against this traffic (the liquor traffic) because of its demoralizing effect upon the native races. We know something of what it is at home, but these natives are simply grown-up children,—they are in the position of minors or infants here among us; and if you insist and rightly insist by law that they who sell liquor to children—minors—shall be punished, will you force this traffic upon nations who are all minors together?

"I protest against this traffic because of its destructive influence on all legitimate commerce. I appeal here to the selfishness, if you will, of the trading community as a whole, —and I ask them in the name of common sense and righteousness if they are going to allow this traffic to deprive them of all honest gain in those countries which in so wonderful a way have been opened up to trade in modern times. If you can force rum upon them you cannot give them cotton goods, for if they buy rum they will have nothing to buy the cotton with. Therefore, for the sake of those who are engaged in legitimate commerce, I ask that this should be prohibited.

"I protest against this detestable traffic because of its neutralizing effect upon the efforts of our Christian missions. Why should we go to the heathen world handicapped and hampered by these men, who have no care but to make money, and who have yoked the car of appetite to the car of mammon that they might ride all the more surely over men?"—*Wm. M. Taylor, D.D., at Centenary Missionary Conference, London, 1888.*

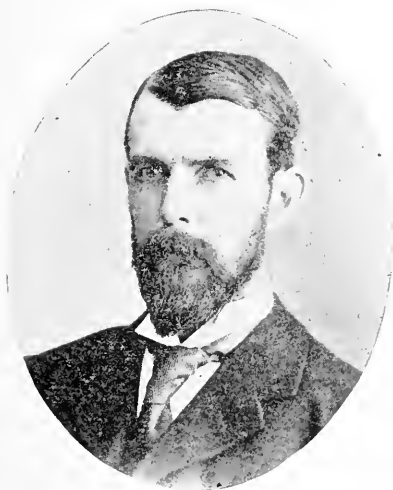
An International Native Races Committee Proposed.

ADDRESS BY

C. F. HARFORD-BATTERSBY, M.D.

Principal of Livingstone College, London, Honorary Secretary
Native Races and the Liquor Traffic
United Committee.

AT ECUMENICAL MISSIONARY CONFERENCE, 1900.¹



C. F. HARFORD-BATTERSBY, M.D.

We have heard much of the unfortunate divisions among Christian people and of the need of comity and co-operation. In the British Committee for the Protection of Native Races **every great missionary society of Great Britain and nearly all the great temperance societies are federated**, and with

what result? The Committee was formed in 1887 with the Duke of Westminster as President and the

¹ Dr. Harford-Battersby not only presented this subject in a regular meeting of the Conference, but also in the Supplemental Meeting, from a stenographic report of which last we have added some important paragraphs not included in the regular address, which is taken from the official stenographer's notes.

Archbishop of Canterbury as Chairman. In 1889-1890 the subject of the liquor traffic was brought before a great conference of the powers of Europe in Brussels. That conference was called to deal with the slave trade, but at the suggestion of the British government, acting under the influence of this Committee, the sale of liquors to native races was also considered, and most important legislation was enacted, namely, that in the territories of Africa where traffic in alcoholic spirits had not penetrated, it should be prohibited, and in other parts where it could not be entirely prohibited there

Recent extensions of prohibition for native races. should be some small duty put upon the traffic.² That gave us the general principle that it was right for nations to combine to deal with this question. As

a result of that the trade in alcoholic spirits has been kept out of the greater part of the Congo Free State, that part which is not contiguous to the French Congo and the Portuguese Congo. At the mouth of the Congo the status in this matter is very far from satisfactory.

These destroyers have since been prohibited in a great territory in the central part of Africa, about the upper waters of the Niger.³ And in that recent conquest of Great Britain, the Egyptian Sudan, Lord Kitchener declared that liquor should not be sold or given to the native races.

² Germany defeated, at an international conference in Berlin in 1884-1885, a movement to have the powers unite in the prohibition of the liquor traffic in certain parts of West Africa, although the traffic was doing fearful mischief.

³ The more intelligent natives of the Tomab country, on the Niger, heathen and Mohammedan as well as Christian, are earnest supporters of a strong temperance policy.

In 1899 a conference of the Powers of Europe was held to consider this one question alone, the sale of liquors to native races. As one has said, it was the most remarkable temperance meeting ever held in the history of the world. They met in Brussels, and although they did not do all that we could have wished, they took one more step in the right direction, raising the duty on liquors in the Congo region outside of the prohibition district from the too low minimum agreed on in 1892, which was about 10 cents a gallon in American money, to about 52 cents a gallon, which was thought to be prohibitory for the poor natives.

We must not be satisfied until these and better regulations are established among all the weak races of the world.

I will give you a few instances of the kind of thing that is being carried on in connection with this traffic in West Africa, where I have had a great deal of experience in four visits that I have made there, three times as a missionary, and once on a special visit. The missionaries all say that one of the greatest obstructions in the way of spreading the Gospel is the traffic in liquors. A few years ago it was not to be compared to what it is now. Not long since, one of the missionaries told me, a bottle of liquor would satisfy all the people in town, but she writes, "Now I see men standing around a barrel of whisky with brass kettles waiting to get them filled, and little children drinking what may be left in any vessel." Gin and whisky are being brought into West Africa in great quantities. In their pure state they surely are bad enough, but in Africa they are made even more deadly by vilest adulterants,

**Pictures of
the rum curse
in Africa.**

and in many parts of West Africa this sort of gin is at present practically the currency of the country. That is, if a person wishes to buy the necessaries of life they will often use spirits as currency. This is a very serious evil because many of the natives who desire to have nothing to do with drink say that it is impossible for them to do their trading without it. I am thankful to say that the Christian people of Africa are realizing the awful wrong of employing alcoholic spirits in connection with trade.

Now what about the United States? I have come to plead with you to join in this great movement.

In the Coeur de Lion, where I have many times been, I remember there was one factory alone which did not sell strong drink, and the reason was that the ladies of America had prevailed upon the managers of that American factory not to sell such drinks in connection with their trade.

I trust we shall have your co-operation in this greater matter of the protection of all native races.

**American
co-operation
needed to
develop a
world crusade.** It is one of the most distressing things I ever heard, that the venerable Dr. Paton came here some years ago and asked the United States to prohibit its traders to sell liquors and firearms to the natives of the New Hebrides, and that he failed to accomplish anything, and had to return to the islands disheartened. The United States has stood against the action of other Christian nations on that subject, as Dr. Paton told us. This is a very great responsibility. I lay it upon you who are citizens of the United States to see to it that your government does something in this matter.

I propose that there shall be formed in this country just such a committee as has been formed in

England on this subject. It has representatives in Belgium and in France and in Germany. We desire to make a great International Native Races Committee, containing representatives from all Christian Nations. I appeal to the temperance workers in the United States to take the matter up and deal with it with real common sense, because we can do harm if we do not deal with this question in a common sense way. I believe this question should be dealt with by itself. You should get people of both political parties interested in this question. If this is done all right thinking people must come to feel that it is imperative that any country calling itself a Christian country should deal promptly with this matter. It is a significant thing that we are put here to speak with the Bible resting on the Stars and Stripes. Is this flag of yours to be stained by helping to prolong that awful evil? For the honor of the flag, if for nothing else, it is imperative that the United States should co-operate with other nations in this great international reform.

**Debauching
native races
bad for trade.** I appeal to the statesman of this country. This is a matter in the interest of commerce, because a people that are demoralized by rum are not a commercial people. Sir George Goldey, when Governor of a chartered company in the Niger Country, strongly supported a prohibition policy on commercial grounds. **Get your statesmen to realize that it is the most suicidal policy, from a commercial standpoint, to ship to the natives of these countries this killing, pauperizing drink, which destroys buying power and the very buyers themselves.**

Gently Awake Your Denominational Missionary Society.

Hardly less than governments do missionary societies need appeals from the people in order that they may do their part in the crusade



MRS. ELLEN M. WATSON.

who is getting Women's Missionary Societies to appoint temperance secretaries.

on opium, even in the recent books on missionary work in India and China, and scarcely a mention of liquors in other missionary literature, except Dr. Dennis' great work, quoted on title page. We asked the Missionary Secretaries to give us any important references to opium and liquors in letters from missionaries, but only one Secretary found "anything to speak of," though all were friendly. The impression made was that the good missionaries had generally accepted opium and liquors as fixtures of the landscape, like the volcanoes that focus attention in Japan and Hawaii. Even when our Government was taking this matter up so aggressively in 1900 and 1901 (pp. 1 and 57), missionary periodicals did not recognize their great opportunity to press the crusade to victory, chiefly, no doubt, because so unused to any but individualistic denominational work. The chief secretary of one of the largest missionary societies asked his board to appropriate about eighty dollars to send this book at cost to five hundred preachers of the denomination, that they might be aroused to co-operate in this hopeful crusade, but the board, forgetting that wise planting is always supplemented by weeding and fencing, said they "could not so use missionary funds." Most surprising of all, in a woman's convention of all woman's foreign missionary societies of North America, a motion prompted by the International Reform Bureau, that all woman's foreign missionary societies should have a "temperance secretary" to co-operate in this progressing crusade to remove the chief obstacles of missions, was opposed with much heat by both American and Canadian Christian women, and voted down by a big majority on the ground that "temperance has nothing to do with missions." The movement for temperance secretaries has, nevertheless, made considerable headway through the persistency of Mrs. Ellen M. Watson, Murdoch Street, Pittsburg, Pa., to whom all interested should write.

MISSION FIELDS UNDER THE AMERICAN FLAG.

Alaska.

"THIS IS A CHRISTIAN NATION."

THE form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills: "In the name of God, Amen"; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions in every quarter of the globe—these and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION.—*Unanimous opinion of United States Supreme Court, Feb. 29, 1892.*

When Russia, in 1867, sold to the United States the vast district of Alaska, as it was chiefly populated by Indians and similar native races the prohibitory policy as to liquor selling that had previously

been in force in the Indian Territory was extended to that district, *i. e.*, the total prohibition of the traffic among Indians and whites alike. After allowing the Indian to be slaughtered wholesale for a century by white savages armed with firewater, the nation had settled down to the policy of prohibition for districts inhabited chiefly by native races.¹

¹Those who desire to study our "Century of Dishonor" in dealing with the Indians should consult not only Helen Hunt's book of that name, but also references to the effect of liquors

For twenty-nine years this policy had prevailed in Alaska, when, in the Spring of 1898, a bill was introduced by a Senator from the Pacific Coast to legalize the liquor traffic in Alaska, on the plea that prohibition was not enforced. The law was by no

Why Alaska prohibition was attacked. means such a dead letter as this plea would seem to imply. Columns of briefly tabulated lists of seized liquors

appeared about that time in an Alaskan paper. It was partly because the law was not a "dead letter" but more like a "live wire" that a special effort was made just then to repeal it. Governor John G. Brady had said in his report for 1897, "During the last term of court the judge made a strenuous effort to enforce the law against this large class of offenders, and a number of convictions were secured. It was a demonstration that the law could be upheld if the officers of the court were determined to do it." Governor Brady had also said that the law could be effectively enforced if the judge, district attorney and collector would heartily co-operate, especially if the government would provide a steam launch to run down the smugglers. The collector

upon the Indian problem in the annual reports of the Board of Indian Commissioners. See also Eugene Stock's History of the Church Missionary Society on this point. The Youth's Companion, of May 10, 1900, has representative pictures from life of an Alaskan Indian village on St. Lawrence Island, far beyond the reach of law, where Mr. and Mrs. V. C. Gamble went to teach. First we are shown the peaceful simplicity of this Christianized Indian village without liquors; then the same quickly changed into a place of crime and disorder on the introduction of whisky; and then the same again restored to industry and brotherly kindness by the banishment of the drink, whose effects are seen to be the same as in civilized communities only more quickly and more intensely developed.

and also ex-Governor Knapp had expressed concurrence in these views.

There was no question but that there was much nullification of the law, the manifest remedy for which would have been to have the incompetent officers dismissed, and efficient, brave and incorruptible officers put in their places.

**Repeal of
prohibition
prevented.**

The proposed repeal of prohibition was for the time prevented by Senator Hansbrough, who made the point of order against the license law proposed in its place, that it was a revenue measure and must therefore originate in the House, to which it was then too late to transfer it during that Congress.

As this bill was sure to come up in the next Congress, letters were sent by The Reform Bureau to pastors in every town and city where a Senator or Congressman resided, urging that deputations of Christian citizens, in defense of prohibition in Alaska, should be organized to call upon these public servants while they were at home. It is to be feared that this suggestion was not carried out.

**Another
victory.**

In December of 1898 a National Christian Citizenship Convention, arranged for by The Reform Bureau, was held in Washington. During this Convention, which had been called in part to avert the repeal of prohibition in Alaska, a score of its leading speakers—men and women of national reputation—appeared before the House Committee on Territories and gave reasons why prohibition should not be repealed, and, with the volley of letters that followed up the hearing, the Committee was carried, and repeal, so far as that Committee was concerned, was killed.

But, just at that time, the Committee on Revi-

Prohibition repealed at last. sion of Laws, which had been ordered by Congress to *codify existing laws*, offered the twice-defeated license law in place of the existing prohibitory law. This license law, while forbidding the sale of liquor to natives permitted its sale to whites. Such a law in such a country would involve the natives in the traffic and its consequences in many ways. Speaker Reed ruled that it was a revenue feature and could not be included in the pending bill, and under that ruling it could not even be considered except by unanimous consent. Had Christian citizens during the previous summer endeavored, in defense at once of the Indians, of the nation's honor, and of Christian missions, to influence their representatives and senators to uphold prohibition in Alaska, the probability is that at least one of them would have been found at that critical hour to champion prohibition.

Why the last battle was lost. *Had even one in the House been ready and willing to insist on the point of order the law could not have passed the House, nor could it have passed the Senate if any one Senator had insisted that it should not pass without such full consideration as should precede action on a proposal to adopt such a reactionary proceeding and policy at the gates of our new expansion era.*

When this fight was about to end in the fatal vote there were not enough Christian lobbyists at hand to make Congress understand that it was not the prohibition versus high license issue as it would stand in a civilized community, but *a question whether we should repudiate the new policy of civilization as to protecting districts inhabited chiefly by native races against the sale of intoxicants.* If there had been Christian lobbyists enough at hand to

explain that it was not an ordinary liquor bill, and enough letters and telegrams coming in from Christian constituents to make congressmen feel that they would displease many voters by repealing prohibition—a thing the national Government never did before—the result would probably have been different.

Lest any one should draw wrong inferences it ought to be said that within twenty-four hours from that repeal of Alaskan prohibition for whites, those same legislators enacted prohibition in the anti-canteen law for a larger number of white people in the army and navy and soldiers' home. *We lost prohibition in Alaska by the indifference of Christian citizenship.* We won the anti-canteen law, so far as Congress was concerned, as we may win it again and almost any other reasonable reform measure, by a long pull and a strong pull and a pull all together.

Rev. C. P. Coe (Wood Island, Kodiak, Woman's American Baptist Home Missionary Society).—For the first time we have a legalized drinking place at Kodiak. There may be no more drinking, but what there is is protected by law. Few families in the

Repeal of prohibition condemned. country have money to buy sufficient flour or other supplies, but a good many find cash to spend at the saloon

Our opinion is, as it has ever been concerning this law, the government has taken a long step backward, and has confessed that the law-breakers are more powerful than the government. With all due regard for Governor Brady, we believe that the law is a grave and irreparable evil.²

² Extract, by kind permission, from a letter from Mr. Coe, dated November 19, 1899, which appeared in *Home Mission Echoes*, February, 1900.

Editorial in Home Mission Echoes, organ of the Woman's American Baptist Home Mission Society, referring to the above letter: "We are glad that our missionary, who represents us at this very important outpost on our western frontier, has so vigorously, and, as we believe, truthfully, condemned the legalized liquor-selling in Alaska, because of which his heroic efforts against the evils that existed before must now be greatly increased if he is to be victorious for the truth and right."

Mrs. Anna F. Beiler (formerly missionary in Alaska, and now Secretary, Bureau for Alaska, Woman's Home Missionary Society of the Methodist Episcopal Church).—Dr. and Mrs. A. W. Newhall, our missionaries in Unalaska, Alaska, write me that there are now, since the repeal of prohibition, four saloons in the village of Unalaska where none had existed when I was there in 1897. The Aleutian Islands will suffer as they are so near the high-water ways of travel. (Sept. 3, 1900.)

Rev. Paul de Schweinitz (Secretary of Missions, American Moravian Church, North).—Our missionaries on the Nushagak River, on account of the proximity of the canneries, complain of the liquor evil, but those on the Kuskowwin, being more remote from civilization, have less to say about liquor. There can be no question but that the introduction of liquor makes missionary work immensely more difficult and results disastrously to the natives. (August 28, 1900.)

Mrs. Eugene S. Willard (Juneau, Alaska, Presbyterian Board of Home Missions, 1881—).—"We have proved what education and Christianity can do

Alaska natives for these people, as individuals, even
progress in this first generation. Some of our
rapidly when first pupils have been holding positions
free from of trust in the different missions for
drink. years, and they are among the most refined and
 efficient of our teachers. They are especially
 gifted as mechanics, and have been employed as
 engineers and as tradesmen for at least ten years.
 They are by nature unusually intelligent and
 industrious people, kind and tractable, easily yield-
 ing to those whom they regard as superiors, and not
 able always to discriminate between the good and
 the evil of civilization. The greatest obstacle of
 their progress as a people, the greatest curse to
 them and to us, is liquor.”—*Extract from a protest*
against the repeal of prohibition, in the Union Signal,
March 9, 1889.

Mr. John W. Wood (Corresponding Secretary,
 Domestic and Foreign Missionary Society, Protes-
 tant Episcopal Church).—It is well understood that
 intercourse with the whites is, owing to the facil-
 ities for obtaining liquor, fraught with fearful men-
 ace to the native population. Speaking of the
 mission station of our church at Ketch-
 ican, Bishop Rowe in his report for the
 year 1898-99 says: “There is a native
 population at this point, and its condi-
 tion is deplorable. They seem to get liquor with-
 out any trouble. Women and men alike drink, and
 often the little children seek the shelter of the mis-
 sion house when their parents are drunk. Even the
 mothers openly offer their daughters, though but
 children of thirteen years or so, to the white men for
 money or whisky.” While this is the only instance
 of this nature mentioned by the bishop in his report,

When liquor is
sold to whites,
Indians
easily get it.

it is undoubtedly true that there are to-day in Alaska many places where the same deplorable conditions exist. (September 12, 1900.)

Rev. F. P. Woodbury, D.D. (Corresponding Secretary American Missionary Association).—Our mission among the Eskimos is at Cape Prince of Wales, Alaska, the extreme western point of North America, only about forty miles distant from Siberia. Our work there is religious, educational and philanthropic. There is a stringent law against selling spirits to the Eskimos; but in defiance of its provisions great quantities of the vilest and most poisonous liquors are traded to them. Avarice is at the root of this iniquitous traffic, which brings in a profit of from 200 to 1,000 per cent. The Eskimos are ignorant as to the value of their furs, ivory, whalebone, etc., and are easily drawn to part with them for whisky, instead of trading them for flour, cloth and other useful articles. One of our missionaries writes: "The shame and the crime will ultimately rest upon the American people if we do not insist that these fellow citizens and wards of ours, solemnly guaranteed protection upon the purchase of Alaska, shall have all the possible protection from the ravages of intemperance." This evil liquor trade has been the cause of some outrageous murders, and drunken natives have shot at or sought to stab the missionaries themselves. Several of the natives were lamed and disfigured in drunken sprees before the establishment of the mission. The assassination of one of our first missionaries there, Mr. Thornton, was due largely to intemperance. Mrs. Thornton, in giving the facts of the dreadful night of the murder, says: "We did not fear the people when they

**Missionaries
killed by
drunken
natives.**

were sober, but feared them when they were in whisky, for when they were drunk they had shot at us. A great deal of whisky had been brought over, and at last Mr. Thornton so felt the danger that he had decided we had better not stay for the winter. On the very Saturday night on which he was shot he had said that if more whisky were brought we would let that be a sign to us that we must go; and two barrels had just been brought over from Siberia." In the midst of that night Mr. Thornton was summoned to the door of his house, and went, supposing that some one was sick, and he was shot down by two drunken desperados.

The fight against whisky introduced by the white man is perhaps the hardest fight of the missionaries among those poor Eskimos.³

Rev. H. P. Corser (Fort Wrangel, Presbyterian Board of Home Missions, 1899—) —The effect of liquor upon the natives of Fort Wrangel has been something horrible. The population is not one-fourth what it was twenty years ago, and I think that I can safely say that there is not a score of perfectly healthy natives—young men and women—in the town.

The present license law is very defective. It

³ People often say, "Of course a man must have whisky in a cold country like Alaska," but those who know anything of Arctic exploration know that is just the place of all places where men should let it alone. Joaquin Miller, since the repeal of prohibition, had this to say on his return from Alaska in 1900: "To use intoxicants in Alaska is fatal. No one can use stimulants without serious results. Even coffee is not necessary to the habitual coffee drinker. Tea is the proper beverage there, and that is the popular drink. Whisky is a deadly thing to the Indians, and they are perishing in Alaska very rapidly."

practically places the regulation and control in the hands of those who care nothing for the Indian. In the town of Fort Wrangel *there are six saloons to a white population of about 350*, and petitions for license have again and again received the signatures from a majority of the white people when the signers had every reason to believe that the petitioner expected to make a *business of selling liquor to the Indians*, indirectly if not directly. With the present law any Indian can get liquor who wants it. If we must have license the number of saloons should be restricted so that there should not be more than one to every 200 white people, and those who run the saloons should be compelled to furnish a fairly clean character, and women should be excluded *entirely* from saloons, and from any room that opens into the saloon. Indians should be excluded and the saloonkeeper should be under heavy bonds to keep the law.

Rev. C. L. Thompson, D.D. (Secretary Board of Home Missions, Presbyterian Church).—The testimony of all our missionaries in Alaska is to the same effect, viz., that the liquor traffic is extremely detrimental to the best interests of our work in that country. The liquor traffic is a great evil everywhere, but especially so in Alaska on account of the appetite of the people for strong drink. It is, of course, very difficult to enforce liquor laws in the territory of Alaska, much more so than in the States; but it is none the less important that such laws should be enforced, and toward their enforcement all Christian churches having work in Alaska should steadily set their faces.

WHAT CAN BE DONE FOR ALASKA.¹

1. Let missionaries in Alaska strive to lay right ethical foundations in that most difficult field which is one day to be the largest State in our Union. With earnest and united effort, prohibition might perhaps be recovered for the whole Territory—in any case for many districts—by taking advantage of the local option feature of the present law and other restrictive features secured as concessions through the fight made at the doors of Congress.

2. Let the people of Alaska also make much of the law which requires scientific temperance education in all its public schools, and let there be an “extension” of this education to the general public by temperance lectures and literature.

3. That the people may have all the benefits that would come from faithful enforcement of these laws, let friends of civil service, and of the Indian, and all good citizens, oppose the “spoils system” and secure instead the adoption of the strict civil service rules of the most successful colonizing power, Great Britain, for Alaska and all our New Possessions.

SUGGESTED RESOLUTION-PETITION.

Resolved, that this meeting hereby authorizes its presiding officer to petition Congress, in behalf of this body, to provide for the continuance of prohibition in the Indian Territory when it shall be granted statehood, whether in union with Oklahoma or otherwise, and to restore prohibition to Alaska or at least amend the liquor law so that no license can be granted at any place except where the majority of the residents within two miles are white people. Adopted by — of — on —. Attest — Presiding.

THE PROHIBITORY LAW OF THE INDIAN TERRITORY.

That any person, whether an Indian or otherwise, who shall in said Territory, manufacture, sell, give away, or in any manner, or by any means furnish to any one, either for himself or another, any vinous, malt or fermented liquors, or any other intoxicating drinks of any kind whatsoever, whether medicated or not, or who shall carry, or in any manner have carried, into said Territory any such liquors or drinks, or who shall be interested in such manufacture, sale, giving away, furnishing to any one, or carrying into said Territory any of such liquors or drinks, shall, upon conviction thereof, be punished by fine not exceeding five hundred dollars and by imprisonment for not less than one month nor more than five years. (Approved March 1, 1895.)

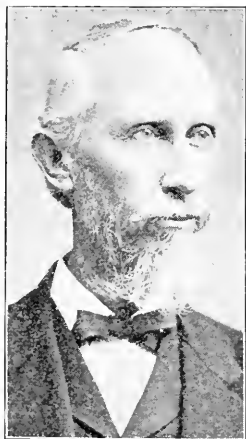
Nothing in this Act shall authorize or permit the sale, or exposure for sale, of any intoxicating liquor in said Territory, or the introduction thereof into said Territory; and it shall be the duty of the district attorneys in said Territory and the officers of such municipalities to prosecute all violations of the laws of the United States relating to the introduction of intoxicating liquors into said Territory, or to their sale, or exposure for sale, therein. (Approved June 28, 1898.)

Hawaii.¹

REV. O. H. GULICK.

Honolulu, 1871, thirty years' service.

ADDRESS AT THE SUPPLEMENTAL MEETING, ECUMENICAL
CONFERENCE OF MISSIONS, 1900.



REV. O. H. GULICK.

The feature of the age is consolidation, concentration. Great trusts are swallowing up the smaller tradesmen; great lines of steamships are absorbing the business of the ocean; great nations, like great fishes, are swallowing the little ones; but the United States showed no eagerness to swallow Hawaii. For five years the leaders of that people knocked at the doors of Congress, asking to be admitted. At last, under the pressure perhaps of the war with Spain and the fact that Hawaii was the only stopping place on the road to the Philippines, we were admitted, to our great joy and happiness. Now we are asking, What is annexation to bring us?

¹ "Civilization" was introduced into these Sandwich Islands by Captain Cook in 1778. The people had been barbarians, but never cannibals. In 1819 the native priests burned their idols at the command of the two queens, Keopuolani and Kaahumanu. This was a year before the coming of the mis-

Free rum? A godless Sabbath? Free opium? Are these the blessings that are to come?

These childlike people of the islands look to America as infants look to kindergarten teachers. I have the highest respect for the kindergarten teacher. The kindergarten teacher must have much graciousness and patience and love. If they have that they can do everything with the little ones. Our great land, this Columbia, seems destined now to be a kindergarten teacher to the little islands of the sea. There is Cuba asking for the sympathy of this great republic. There is little Porto Rico, with its confiding people, waiting to be taught. There is little Hawaii, blessed by America for the past eighty years through the missionaries it has sent there, and proud to become a little territory of this great republic. There are the Philippine islanders, poor and deluded in some respects, but a bright people, many of them the brightest kind of people, and they are waiting to see what America is to bring to them. Shall their union with America be but the beginning of grog shops and the coming of evil of all sorts? This cannot be; this *must* not be; this *shall* not be. These poor people, in their hope for what is better, look to you.

We sent petitions from the islands to Congress

sionaries for whom the way was thus providentially prepared, and the Christianizing of the islands was consequently rapid. The result in part was that the monarchy became a constitutional one, and for many years maintained prohibitory liquor laws for the natives. On July 4, 1894, Hawaii was proclaimed a republic. In 1896 the population was 109,020, divided as follows: Hawaiians, 39,504; Americans, 3,086; British, 2,250; Germans, 1,432; French, 101; Norwegians, 378; Portuguese, 15,191; Japanese, 24,407; Chinese, 21,616; South Sea Islanders, 455; others, 600.

asking that in the bill that should constitute Hawaii a territory there should be prohibition of the manufacture and sale of intoxicating liquors, and of opium and of gambling. These questions were all laid before Congress. Congress prohibited opium and gambling, the sale of liquors also, but with permission to our Territorial legislature to substitute license if they chose. We must now look to our own legislature for protection.

Rev. T. L. Gulick (Santander, Spain, American Board, 1873 - 1883 ; Pastor Foreign Church of Mani, H. I., 1886-1893; Address at Supplemental Meeting, Ecumenical Missionary Conference, 1900).—Let me add a further word about the Sandwich Islands, where I was born. Before the missionaries went to those islands the people had been in contact with the white men for more than forty years, and they had



REV. T. L. GULICK.

become largely a drunken people, as well as a gambling people. We know that the greatest hindrances to missionary work in heathen lands, especially in savage and semi-civilized lands, are the vices of Christian lands, and that among those great hindrances are the firewater, the firearms and opium. It is a burning shame that the same ship that carries the missionary in the cabin should carry in its hold what will nullify and largely destroy not only the work of the missionary, but all the

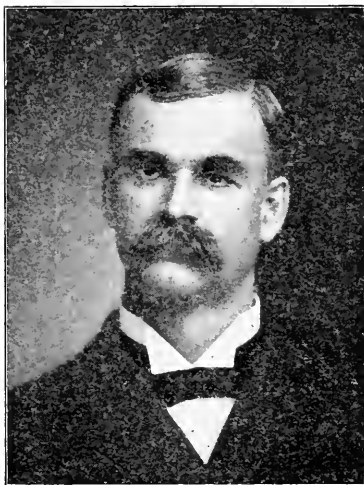
good influences which come from so-called Christian lands.

Now, what are we going to do about it? In the Sandwich Islands the people are, to a large extent, **Hawaii long a sober people, made so by the missionaries. When the missionaries came they listened to the Gospel, and they enacted laws to drive out the liquor traffic. They voted for absolute prohibition—the votes were chiefly of Hawaiians—with no pressure brought to bear upon them except the influence of the Christian teachers. I do not remember ever to have seen a staggering, drunken man in Hawaii while I lived there as a boy. They made for themselves an absolutely prohibitory law against the manufacture and sale of liquor to Hawaiians. They found that they could not enforce such a law against the whites, and the whites were allowed to have a few places licensed in Honolulu. France actually came and took possession of the islands on the ground that they were putting too high a tax upon their liquors, and France carried off twenty thousand dollars which some twenty years afterwards they had to pay back.**

A liquor seller in Honolulu recently went from there to the Philippine Islands and established a grog shop in Manila, because he thought he could make more money out there. Does not the United States Government say who shall be licensed and who shall not be licensed in the Philippine Islands to-day? The absolute control is with the Executive at Washington. In the Philippine Islands they are selling liquor not only to the soldiers, but to the natives as well. It is a burning

Why not protect our new Islanders as we have our Indians?

shame, and it is our duty to do exactly what we have tried to do in some cases for the Indians in America. You know there is a prohibitory law against selling liquor to the Indians on the reservations. Canada has done so on her reservations in the Northwest. Why should not the United States listen to the voice of all Christian citizens and prohibit the sale of firearms and firewater, in the New Hebrides, where our venerable friend, Dr. Paton, is trying to stand up for righteousness, and where American rum and American firearms are destroying much of the good work? Why should not America do the same for Guam and for the Philippines; for Porto Rico; for all the savage and semi-civilized people with whom it has relations and over whom it has control, and whom it is bound to protect? Did we not say, when we went into this war with Spain, that we went into it with no selfish ends in view; that we went into it to help these people who were oppressed? Now shall we put them under a worse oppression still—an oppression of body and soul that will drag them down worse than Spanish oppression ever did? I say it is the duty of every church and of every Christian individual, and especially of this Conference, to speak with a loud and earnest and constant voice to our government, urging it to act in this matter for righteousness' sake.

WHAT CAN BE DONE FOR HAWAII.³

HON. C. E. LITTLEFIELD, M.C.

THE REFORM Bureau, with the aid of the W. C. T. U. and Anti-Saloon League on the outside, and of Hon. F. H. Gillett, M. C., and Hon. C. E. Littlefield, M. C., on the inside,⁴ secured two favorable votes in the House of Representatives on an anti-saloon amendment to the Hawaiian bill. This

amendment was passed in the weaker form of absolute prohibition subject to the option of the Hawaiian legislature to enact license instead.

³ These suggestions have been revised and approved by Rev. J. L. Barton, D.D., Secretary American Board of Commissioners for Foreign Missions, also by Rev. T. L. Gulick and Hon. C. E. Littlefield, M.C.

⁴ The following extracts from an argument for the Hawaiian anti-saloon amendment by Hon. C. E. Littlefield, M.C., successor to Hon. Nelson Dingley, is of value for use in Hawaii or wherever else prohibition needs advocacy or defense: "I do not understand that there is any great difference of opinion upon the proposition that the liquor traffic is productive of great and manifold evils. As to the propriety of restraining and restricting the sale of intoxicating liquor upon both moral and economic ground, there does not appear to be any serious question. The only question is as to the most effective method. No reasonable person contends that prohibitory liquor laws can

As native Hawaiians, who formerly had prohibition of the sale of liquor to the natives, are in the majority, the temperance forces, if well led, should be able to hold the prohibition thus secured. In view of the fact that Christian citizens in this country had sent very few petitions in support of the two Hawaiian petitions that had asked for prohibition,⁵ the favorable votes in the House

absolutely eliminate the traffic, any more than laws prohibiting and punishing the commission of crimes are expected to entirely eliminate the crimes prohibited and punished. The object sought to be accomplished is to reduce to the narrowest possible limit the commission of crimes. Legislation against the liquor traffic has the same end in view. Personally I believe in the prohibitory plan as the most effective, and the best calculated to accomplish this desirable result. The amendment to the Hawaiian bill is a very conservative proposition. What advantageous purpose in the development of our civilization a saloon for the sale of intoxicating liquor can subserve, it is difficult to imagine. The use of distilled liquors, at least by all native tribes, has by common experience been demonstrated to be very injurious to them. Contact with civilization appears in this particular to distribute vice faster than it disseminates virtue. To prohibit the sale of liquors to native races seems to be the settled policy of civilization. Under these circumstances it could hardly be thought improper for the United States to declare a similar policy in regard to its new possessions, especially in those lands where the native tribes very largely predominate. It has for a long time been deemed both wise and prudent to prohibit the sale of intoxicating liquor to the Indians, the wards of the nation. While the amendment does not absolutely prohibit the sale of intoxicating liquors, it is thought that an effort to eliminate the saloon will be a long step in the right direction.

⁵ HAWAIIAN PETITION.—To the Honorable, the Congress of the United States Assembled, Greetings:

Whereas, A Constitution for the government of the Hawaiian Islands is being prepared by your Honorable Body; and,

Whereas, We, your humble petitioners, believe you to be supremely interested in the welfare of all our population; and,

are an encouragement to make another effort to secure prohibition for *all* our new islands at once by the passage of the pending Gillett bill, with

Whereas, Should there be any extension of the franchise such would materially weaken the power of the conservative element in the community, and might lead to grave questions and issues pertaining to the wellbeing of certain elements in our population; and,

Whereas, The traffic in intoxicating liquors has been and is the bane of every class in our country, one which has received the attention of the Hawaiian Government, now trying to regulate it; and,

Whereas, Gaming for money is another pernicious evil, especially dangerous to our population, and one which has been prohibited by the Hawaiian Government; and,

Whereas, The sale of opium is another evil now prohibited by the Hawaiian Government;

We therefore petition your Honorable Body, in the interest of over 39,000 Hawaiians and part Hawaiians, and over 15,000 Portuguese, over 24,000 Japanese, over 21,000 Chinese (as per census report of 1896, and thus including over 90 per cent of total population of 109,020),

To enact and place in the Constitution, now being formed for this Territory, the following provisions:

First—That the importation, manufacture and sale of intoxicating liquors be prohibited;

Second—That the importation and sale of opium be prohibited; and,

Third—That gaming be prohibited.

And your petitioners will ever pray.

[Signed by many influential American and European residents.]

[In addition to the above the following, signed wholly by native Hawaiians, was sent to Congress.]

To the Honorable Congress of the United States of America Assembled, Greeting:

Inasmuch as a Constitution for the government of the Hawaiian Islands is now being framed by you,

We native, Hawaiian (male) citizens having at heart the interests of this country, and having particular regard for our

amendments making it prohibit the sale of *all* intoxicants in *all* our islands, at least sales to all aboriginal natives, which is the status of the law in Alaska. (In its original form the bill aimed only to keep distilled liquors out of the Philippines.) This amended bill and the two anti-canteen bills will all be helped by every petition or letter or telegram sent to one's Congressman or Senator containing these ten words: "WE URGE SUPPRESSION OF SALOONS IN OUR ARMY AND ISLANDS."

Lest the Gillett bill fail, we should also help the Hawaiians to maintain the prohibition enacted by Congress, subject to their approval. Let all American temperance societies unite to send lecturers to Hawaii to re-enforce the workers their, and let the testimony in this book as to the effect of liquors upon native races, and Mr. E. J. Wheeler's "Prohibition," with other temperance literature, be sent at once for circulation among English-speaking residents, and money also for their translation into the

own people, earnestly request you to consider the following statement and to grant the following petition: Indulgence in intoxicating liquors, harmful in every land, is especially baneful in tropical countries. Its evils have been painfully felt by our people at certain periods in the past. Its ravages to-day are alarming. The ruin of many homes and the decline in the number of our people is very largely due to it. Were the sale of liquors prohibited in these islands a great evil and danger would be removed.

The use of opium and gambling for money are two evils which have been particularly dangerous to our people. Indulgence in these is now prohibited and should be continued.

We therefore most earnestly petition you to place in the Constitution which shall be made for these islands declarations prohibiting: (1) The manufacture and sale of intoxicating liquors; (2) the importation and sale of opium, and (3) gambling.

Hawaiian language.⁶ It should be remembered that Hawaiians are civilized and many of them well educated—indeed, the people of the Island Republic when they came into our Union had to give up such progressive features as postal savings banks, parcels post and restricted suffrage. Now that no outside nation can interfere with their liquor laws, let them vote a renewal of prohibition.

⁶ Temperance literature may be sent to Y.M.C.A., Honolulu.

Resolution=Petition.

[This Resolution can be adopted by churches or meetings, or can be signed by one or more individuals.]

To UNITED STATES SENATE

(Care of Hon.)

Resolved. That we set up as our ultimate aim the annihilation of the traffics in intoxicating beverages and opium in the world at large, in which aim we are encouraged by repeated action of sixteen leading nations in defense of native races in Central Africa against distilled liquors; and we hereby authorize the officers of this body to petition Congress to protect the tinted races under our own flag against both intoxicants and opium by laws not less stringent than those of any other nation.

Resolved. That in our national temperance efforts we will set up as our purpose nothing less than the separation of our government from all complicity with the liquor traffic, toward which Congress has commendably advanced by banishing liquors from the Army, from immigrant stations, and from the Capitol; and we hereby authorize petitions for the McCumber-Sperry bill, to forbid liquor selling in all government buildings, especially soldiers' homes (voted by the Senate in 1904 in an amendment that failed in conference) and we ask an amendment to include all ships owned and used by the United States Government, since the anti-canteen position of the Navy rests only on the order of an ex-Secretary and should be made law, as in the Army.

The above was adopted by vote by a meeting.....
of on

and the undersigned was authorized to so

ATTEST.....

Individually endorsed by:

..... of
..... of

[Modify above as crusade progresses.]

[When signed, deliver or send to one of your own Senators, and a duplicate addressed to "U. S. House of Representatives," to your own Congressman.]

Petitions are mail box ballots, needed for the expression of public sentiment on all questions, except the one or two on which the ballot box has spoken.

Patterns for Backing Two Petitions.

U. S. SENATE.

Petition from

.....

of.....

State of

for the passage of a bill that shall give to the native races in our Pacific islands the same protection against intoxicants that is accorded to native races in the Indian Territory, or at least such protection as is given in Alaska; and also for a bill to forbid any American citizen to sell intoxicants and firearms to Pacific islanders.

Please refer to Committee on the Philippines.

Senator

please present and promote this petition.

U. S. HOUSE OF REPRESENTATIVES.

Petition from

.....

of.....

State of

for the passage of a bill that shall give to the native races in our Pacific islands the same protection against intoxicants that is accorded to native races in the Indian Territory, or at least such protection as is given in Alaska; and also for a bill to forbid any American citizen to sell intoxicants and firearms to Pacific islanders.

Please refer to Committee on Insular Affairs.

Congressman.....

please present and promote this petition.

PRESIDENT J. G. SCHURMAN, Chairman First Philippine Commission, in The Independent, Dec. 1899, and address at Liberal Club, Buffalo:

I regret that the Americans allowed the saloon to get a foothold on the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust in the Filipinos. We suppressed the cock-fights there, and permitted the taverns to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard. The Filipinos have some excellent virtues. They are exceedingly cleanly, and also exceedingly temperate. Even the members of this Liberal Club would shock them by the amount of wine most of you have consumed this evening.



PRESIDENT SCHURMAN.

lands and others to sell intoxicants to native races. The question which you propose is a most difficult and important one for our consideration here, and I shall have great pleasure in submitting your letter and its enclosures to the Commission for their information and study. I am, very sincerely yours,



JUDGE W. H. TAFT.

UNITED STATES PHILIPPINE COMMISSION, Manila, October 30, 1900.

My Dear Sir:—I beg to acknowledge the receipt of your favor of the 20th of September in which you call attention to the new policy of Great Britain, the most experienced of colonizing powers, which is of late that of prohibiting her merchants in her own is-

WM. H. TAFT, President.

Rev. Wilbur F. Crafts, Washington, D. C.

Later telegrams report that the commission took up the matter; that President Taft pronounced the American liquor traffic on the Escolta "disgraceful"; that it was ordered to leave this principal street in the spring; and that saloons were also forbidden to sell to soldiers or natives after Jan. 1, 1901.

In 1902, in response to a mighty protest of the W. C. T. U. and other bodies, led by Mrs. M. D. Ellis, the certifying of prostitutes by army officers was forbidden "by direction of the President," in an order of which these great words, needed all over the world, are the key note: "THE ONLY REALLY EFFICIENT WAY IN WHICH TO CONTROL THE DISEASES DUE TO IMMORALITY IS TO DIMINISH THE VICE WHICH IS THE CAUSE OF THESE DISEASES."

The Philippines.

ROBERT E. SPEER, M.A.

Secretary of Presbyterian Board of Foreign Missions.

AT SUPPLEMENT MEETING ECUMENICAL MISSIONARY
CONFERENCE, 1900.

Is it a fair thing to hit the heathen world when it is down? I do not ask whether men can excuse themselves to God for any want of sympathy for those for whom Christ died, but whether they can excuse themselves to themselves for such treachery alike to God and to men as to hit the heathen world when it is down. I was reading just the other day a paper published from an American press in the city of Manila, the most conspicuous portions of which—and they seemed to fill the paper from beginning to end—were the advertisements of American whisky and beer. Men say that the Filipinos drank before we went there. Perhaps they did, but we did not sell it to them. And I say it is not a fair thing, even if we wished to withhold the gospel from the world, to strike it in the midst of its woe and its weariness and its sin.

Hon. Ogden E. Edwards (U. S. Consul in Manila, 1855-1856, afterwards resident there thirty years as an American merchant and Danish Consul, 36 years in all).¹—I must premise that I am not a prohibition-

¹ Mr. Edwards has been much consulted by the President and Cabinet and both Philippine commissions. This testimony was given in a letter to The Reform Bureau, dated Bowling Rock, N. C., April 21, 1900.

ist, nor a total abstainer. I abhor drunkenness, and feel deeply the disgrace brought on the American name by the manifestation of this vice in the Philippines. During my long residence in the Philippines I rarely saw a drunken native or Spaniard. Certainly not more than two or three in a year. In crowds of ten thousand people, not one would be seen or heard. To call a Spaniard a drunkard was a much greater insult than to call him a liar. The natives drank "tuba," the juice extracted from the cocoa palm, which Mr. DEAN C. WORCESTER, of the two Philippine Commissions, thus describes: "The unfermented 'tuba dulce' is a pleasant and nourishing drink, often recommended for those who are recovering from severe illness, on account of its flesh-producing properties. The fermented product is a mild intoxicant."²

The principal drink was "tuba," and the "gin shaks" mentioned by Chaplain Pierce (up to 1888, when I last saw Manila) sold little else than this harmless beverage. The great point is that from 1852 to 1888, the range of my personal knowledge of the islands, drunkenness was practically unknown among the natives or Spaniards.

The Spanish cafés sold mostly Spanish wines, and men would sit an hour chatting over a glass or two of wine, and smoking in front of or in them, with never a sign of intoxication. Nothing like the American saloon was ever known in Manila while I lived there; and I heartily indorse the remark of PRESIDENT SCHURMAN, the Chairman of the Philippine Commission, as quoted by you from the *Inde*.

² See p. 227 of "The Philippine Islands," by Dean C. Worcester.

pendent, December 28, 1899, and in his address to the Liberal Club of Buffalo.

Mr. H. Irving Hancock (Manila Correspondent of *Leslie's Weekly*).—Of all the problems that confront us in the reconstruction of the Philippines the gravest and wickedest is one of our own importation. The Manila saloons, taken collectively, are the worst possible kind of a blot on Uncle Sam's fair name. The city's air reeks with the odor of the worst of English liquors. And all this has come to pass since the 13th of August, 1898! With the vanguard of American troops entering Manila rode the newly appointed Philippine agent of a concern that had shiploads of drink on the way. He secured offices, warehouses, options on desirable locations for saloons, and opened business. Some of the proudest and best youth of the land marched into



H. IRVING HANCOCK.

Manila to proclaim the dawn of a new era of honesty, liberty and light. It was a day of rare import to the downtrodden East. But the saloon-keeper sneaked in under the folds of Old Glory! Almost by the time the American soldier had stacked arms in the city a score of American saloons were open. Swiftly other scores were added to them. The number grew and grew. At the outbreak of the insurrection there were hundreds of American saloons in Manila.

To-day there is no thoroughfare of any length in Manila that has not its long line of saloons. The

Our coming multiplied saloons. street cars carry flaunting advertisements of this brand of whisky and that kind of gin. The local papers derive their main revenue from the displayed advertisements of firms and companies eager for their share of Manila's drink money. The city presents to the new-comer a saturnalia of alcoholism.

The Filipinos of Manila are rather slow to take to drink. They have always heretofore been an abstemious people. Yet slowly but surely the natives are veering around to the temptations to be found in the saloon. Five years more of the present saloon reign in Manila will see a sad demoralization of the natives. At present the non-drinking majority of the Filipinos feel only contempt for the Americans whom they see lurchingly walking the streets or crouching in silly semi-stupor in the cabs on their way to office, home, or barracks.

I do not mean this as a tirade against all saloons. It is only a much-needed protest against the worst features of the American saloon that have crept into Manila arm in arm with our boasted progress. There is nowhere in the world such an excessive amount of drinking, per capita, as among the few thousand Americans at present living in Manila. Nor does this mean that we have sent the worst dregs of Americans there. Far from it; some of the best American blood is represented in Manila, men of brains and attainment, who would nobly hold up our name, were not the saloon at every step. Gamblers and depraved women—in both classes the very dregs of this and other countries—have followed, and work hand in hand with their natural ally. These people are fast

Filipinos slowly learning saloon habits.

American youth debauched.

teaching the natives the depths of Caucasian wickedness, and the natives imagine this is Americanism.

So far as my observation went, I found that the military authorities of Manila were not on record as having done anything to abate this crying disgrace. Indeed, one American officer, fairly high in the councils at the palace, is the putative head of the concern that is doing the most to encourage and supply the thirst of Manila.

We tried to civilize the Indian, and incidentally wiped him off the earth by permitting disreputable white traders to supply him with ardent liquors. Are we to repeat this disgrace, tenfold, as we at present seem fair to do in the Philippines?—*Leslie's Weekly, January 27, 1900.*

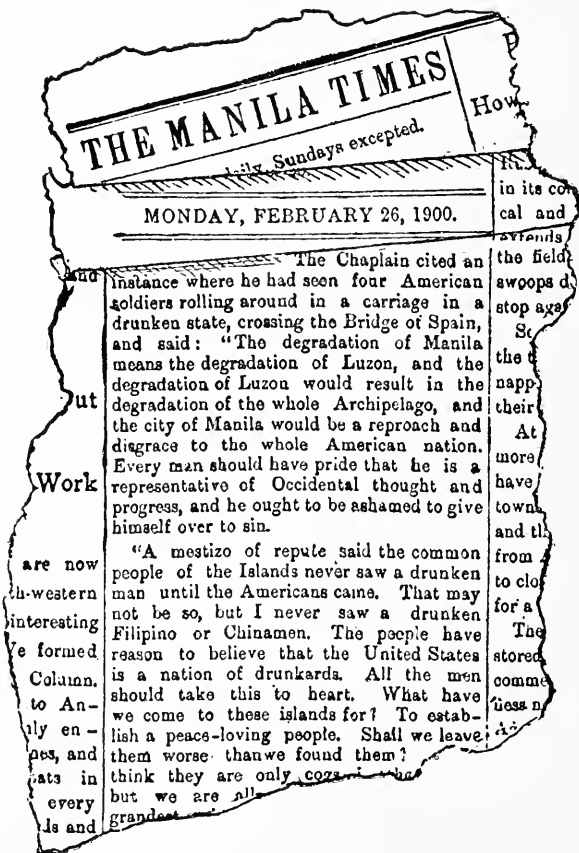
Captain Everard E. Hatch (18th U. S. Infantry).

—The great source of evil has come from the liquor interests. The first followers of an army are the saloons, with disreputable women a close second. To repress their pernicious influence taxes the efforts of those in authority. One shipload of liquor was in Manila harbor before the city was taken by the Americans. The agent of the company was with the army, wearing a military uniform under the guise of a "volunteer aid." *The city taken, the "volunteer aid" cast aside his uniform, located a depot and proceeded to establish saloons.* In a few weeks the principal streets were transformed. The one brand of whisky and beer handled by the firm received a great boom, and in a way got a great start of competitors. It was not for long. In a few weeks every brand of beer and whisky in America was represented, and the different agents vied for

**Beer drummers
at the head of
the army.**

First troubles
with natives
due to drink.

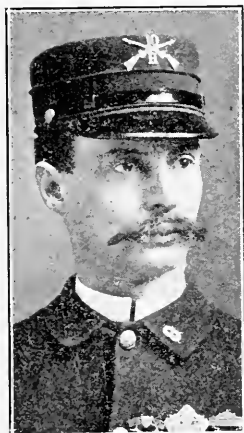
business and supremacy. THE SALOONS WERE DIRECTLY RESPONSIBLE FOR MORE OF THE FRICTION, DISTURBANCES AND ESTRANGEMENTS WITH THE NATIVES THAN ALL OTHER CAUSES COMBINED.—*Springfield Republican*.



—Extract from the address of Chaplain Cephas C. Bateman of the U. S. Army, before an audience of

some 300 men in the Y. M. C. A. room, Manila, as reported in the Manila Times, which devoted almost a column to the report and significantly made no attempt to prove that the scene had been painted in too dark colors.

Sergt. E. H. Wherry (late Corporal Co. H., 10th Penn. U. S. Volunteers, now Sergeant Co. H., 10th Regiment National Guards, Penn.).—The soldier's greatest enemy here is strong drink. When we took



E. H. WHERRY.

possession of the city there was scarcely an open saloon to be seen, but in a few days they marred every prominent place in the city. Beer by shipload began to arrive. When the first pay was given the soldiers in the town almost went wild. The saloon-keepers, human vultures who had followed the army in most cases, began to rake in the soldier's money and have kept it up ever since. When the army entered the city there was hardly a case of sickness in any of the companies,

but in a short time the sick list began to lengthen, and the cause in fully half the cases was drink. At the present time the saloons are doing a rushing business, and will probably continue to do so. A full

Disorders due to drink.

page of the newspapers is taken up each day by an advertisement for a certain brand of American beer. Almost every case of disturbance is the direct result of drinking. The inmates of the guardhouse in nearly every case found their way there through the neck of the bottle.



HAROLD MARTIN.

A few months spent here should make an uncompromising temperance advocate of any American who desires to see his country's greatness advanced and her moral and religious standard upheld. We boast of our civilization, but it is a poor example that the American has set to the new ward of the United States, the Filipino. There is something radically wrong somewhere.—*Washington (Pa.) Observer, March 6, 1900.*

Mr. Harold Martin³ (Extract, by kind permission, from an article in *The Independent*, June 28, 1900).—Before the arrival of the American soldier in Manila there was very little heavy drinking here, and this because both Spaniards and Filipinos are temperate people and do not drink to excess.

Any one who has been in Spain or who has seen the Spanish soldiers in Cuba, in Porto Rico, and the Philippines will admit they are not addicted to heavy drinking, and I do not think this point needs any further support. And the Filipino is as temperate as the Spaniard. I have been in these islands for one year, and I have yet to see an intoxicated native. . . .

³“Mr. Martin is a representative of the Associated Press in Manila, and has written this article in response to our request for a fair and truthful account of conditions which have brought no little discredit on the United States in the Philippines.”—*Editorial in The Independent, June 28, 1900.*

Hence, given the incontrovertible facts that both Spaniards and Filipinos are not addicted to drink, we can understand how Manila got on, before we came here, with three saloons licensed for the sale of liquors, such as brandy, whisky, and other strong drink, while to-day, May 10th, there are 170 licensed saloons in the city and 53 licenses for the wholesale distribution of liquor.⁴

Before we came here there were in and about Manila some four thousand native wine rooms

licensed for the sale of Spanish wines
Wine rooms and the native *bino*. *Bino* is a fiery
described.

drink distilled from grain, generally rice, and flavored with anise seed. It is very strong, and when taken in excess by our men renders them temporarily crazy and utterly irresponsible. . . . When we first came to Manila the American soldiers very quickly discovered where

bino could be had; and, owing to their excessive use thereof, the authorities
Soldiers gulped were forced to close many of these
what Spaniards wine rooms. Formerly those places
slipped.

were frequented by the natives, by the Spanish soldiers, and by the Chinamen of the city. Since the Spaniards have gone the demand for Spanish wines has dropped, and to-day about seven hundred of

⁴ O. P. Austin, Chief of U. S. Bureau of Statistics, report of liquor exports to Philippines for fiscal years 1897, 1898, and calendar year 1899:

	1897.	1898.	1899.
Malt liquors	\$663	\$337	\$154,448
Spirits, distilled—			
Alcohol			106
Brandy			21,246
Whisky, Bourbon			80,916
" Rye			4,003
All other spirits			572

these native wine rooms are doing business. . . . Their licenses are much more costly now than formerly, and this fact and the departure of the Spanish troops accounts for the very considerable decrease in their numbers. These four thousand wine rooms cannot be considered saloons. They were, with very few exceptions, quiet and orderly places, where Spaniards and natives went for their wine. Such wine rooms are distinctly a product of wine-drinking countries, such as France, Italy and Spain; and I believe that one well-patronized saloon here or at home is accountable for as much drunkenness and disorder as were one thousand of these wine rooms in Manila. . . .

On February 1st of this year we put into effect the license regulations contained in General Orders No. 2 of 1900. . . . The application of this "high license" reduced the number of saloons from 224 at the end of January, 1900, to the 170 existing to-day.⁵ . . . The

⁵ General Otis officially reported that he had licensed 158 saloons besides 77 wholesale places, 613 wine rooms, 15 distilleries (nine of them new ones) and 1 brewery. Some are confused because no two reports of the number of saloons agree. Evidently they do not agree as to the definition of a "saloon." That solves the riddle. The number stated in President Schurman's testimony, 500, is the largest given. The number oftener given, 400, has been verified since alleged reduction of February 1, 1900, by a count from door to door made by W. E. Johnson, who finds there are 400 places where American or European drinks, whisky or beer, or both, are sold. The number is less important than the consumption and consequences. Mr. Martin shows that the consequences have not decreased, and statistics below show that the consumption has increased since so-called "high license" was introduced, February 1, 1900.

Escolta, Manila's principal business street, is as long as four New York blocks, say from Tenth to Fourteenth Streets, and it is narrower than Fifth Avenue. From the geographical position of the city's districts, the river and the bridges, the Escolta is of necessity Manila's main thoroughfare as well as its principal business street. Here are the best stores, restaurants and business offices. It is always crowded and often blocked with cabs and carriages. From one end to another of this street, on both sides, there are 76 store properties, and 13 of these are occupied by saloons. All day long the Escolta is filled with American soldiers, and at certain times, especially when the troops in and near Manila have been paid off, the street is very well filled with drunken men. At such times ladies are subjected to unpleasant experiences if on the Escolta, and private cabs and carriages are often forcibly occupied by our drunken

The following special report of the Bureau of Statistics, dated July 20, shows that in the matter of exports there was an *increase* in the two months *following* the February 1st "reduction" of saloons as compared with the two months *preceding* that alleged reduction.

Exports from the United States to the Philippine Islands:

Articles—	Nov.	Dec.	Feb.	Mar.
Malt liquors, doz. bottles .	26,360	7,000	67,131	98,980
Brandy proof gal. . . .	2,256	743	394	473
Whisky proof gal. . . .	3,810	872	3,916	7,886
Other liquors proof gal. .			952	27

Comparing November with March it appears that *though the saloons are said to have been halved, the liquor exports have doubled*. See *Outlook*, Dec. 15, 1900, p. 932, on Gen. Otis.

Another fact, also specially obtained for this chapter in this case from the Internal Revenue Bureau, is that American liquors exported, even to our own Philippine Islands, **ESCAPE ALL TAXATION**, so putting a special premium on the debauchery of the child races we are essaying to elevate.

and hilarious troops. During two days following a recent pay day twenty-five drunken soldiers were arrested by the Escolta police, and convictions against all were secured, while many more were gathered in, given time to sober up in the guard-house and then discharged. The police will only arrest a drunken soldier when he is creating a disturbance. Three drunken American officers have been arrested on the Escolta, two of whom have been discharged from the service. There is every day more or less disorder and drunken rowdiness on this street. . . . It is unfortunate that the main thoroughfare of the city should also be the main drinking ground, and it has been suggested to the proper authorities that no saloons be allowed on the Escolta. It would be a simple matter to make them go elsewhere, but General Otis never took any action in the matter, and efforts to effect their removal have therefore been futile. . . .

It is not my purpose to speak of the effects of alcoholism in the tropics; they are already well known.

Insane soldiers. It is a fact that a large number of the insane soldiers sent home on our transports can trace their affliction to the excessive use of stimulants, and it is a fact that the drinking of liquors in the tropics weakens a man's constitution and renders him more liable to disease.

The Filipino people, like any other people in the world, form their judgment of another race by the men of that other race with whom they come in contact. In the matter of drinking they believe the whole American people to be on a par with the drunken element of our present army of occupation. They don't like us, and decline

**All Americans
discredited by
our representa-
tives in Manila.**

to give us the benefit of the doubt. A temperate people themselves, they have a deep contempt for drunkenness.

I do not believe our advent to the Philippines has yet caused any appreciable increase of drinking among the islanders; this effect may possibly come later. We have brought our own vices to this land, and up to the present time we alone indulge in intemperance. When the Filipinos consider the matter at all, they say our men are fools not to realize their excesses will eventually kill them, and they marvel at the American lack of self-control in the matter of drinking as exemplified by our army.⁶

⁶ "The American reading public may well thank Mr. Harold Martin for his most enlightening article on the saloon in Manila. It lacks just one thing, the custom house statistics of the amount of liquor, wines and beer imported into Manila since American occupation, as compared with the amount imported under Spanish occupation. Mr. Martin asked for these figures, and the custom house authorities were ready to give them, but the military governor refused to allow them to be given on the plea that it would take too much time to compile them. We do not believe the plea ingenuous. The evil is a sad one, hardly less serious than has been represented by those who make it their chief business to fight the liquor traffic; and its existence is no one's fault but that of the governor-general, who has full power to suppress the American saloon in Manila, in the interest of the American soldiers and of American reputation, if he chooses. General Otis made a sad mistake in allowing the saloon free course. We presume that his successor is waiting for the Civil Commission to take charge, and the latter should be held to a strict accountability for this evil. The licensed saloon may have some excuse in free civil life; it can have none as the amusement and ruin of the army in the Philippines."—*Editorial in The Independent, June 28, 1900.*

The statistics of liquors imported from other countries have been secured in spite of obstacles, and remove the last straw that was vainly clutched by the defenders of our saloon policy

Bishop J. M. Thoburn, D.D. (Bishop M. E. Church for India and Malaysia).—Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptation before his eyes whichever way he may turn. . . . Drunken soldiers meet me everywhere, and it is painful in the extreme to remember that many of them have come from Christian homes, and that they have been thrust into the very jaws of temptation from which only a strong man can be expected to escape.—*Extract from letter written from Manila and published in The Indian Witness, Calcutta, April 21, 1899.*

in the Philippines, namely, that “perhaps the imports from other countries have decreased as much as ours have increased.”

“From the appendix to General Otis’ Report and in the Bulletin of Philippine Commerce issued at Washington in 1900 reasonably complete information is obtained of the imports from all countries for the years 1893, 1894, the last of 1898 and the first six months of the year 1900. From these sources I compile the table below, giving the total importations of the various sorts of liquors from all countries for the years 1893, 1894 and the period from August 22, 1898, to July 1, 1899, being the first ten months of the American occupation.

“From this official report it appears that, during the first ten months of the American occupation, about twice as much liquor was imported into the Philippines as in the other two years combined. The following is the table:

“Importations of liquor into the Philippines from all sources in three years:

Kind—	1893. Litres.	1894. Litres.	Aug. 22, 1898 to July 31, 1899. Litres.
Wines	758,589	835,681	1,424,490
Malt liquors	104,712	75,066	1,877,623
Distilled Liquors . .	53,200	67,335	185,423
Various			76,896
Total	916,501	978,082	3,564,432

“I compile from the same authority the following table, giving the sources from which this Noah’s flood of alcoholic

Edward W. Hearne

(formerly First Lieutenant Co. F, 51st Iowa Volunteers, in Manila, now General Secretary of Y. M. C. A. work in the Philippine Islands).

—The Filipinos, while pagan and semi-civilized, are moral and sober. They first learn of Christianity from the profane sailor, and when they see immense numbers of



EDWARD W. HEARNE.

drunken, profane and immoral soldiers representing liquors was poured into these islands during their first ten months of 'civilization,' and the amount which each of these civilized nations contributed:

"Liquors imported into the Philippines first ten months of the American occupation:

From—	Beer.	Wines.	Spirits.	Other.
United States . .	1,522,681	117,995	76,986	6,678
Great Britain . .	22,926	24,193	32,597	6,572
Germany . . .	72,703	9,514	19,493	1,687
Spain	67,194	1,139,157	34,818	53,932
France	32	32,098	1,640	3,380
China	218,287	23,459	20,883	4,647
English colonies .	3,840			
Holland . . .			25	
Total	1,877,623	1,424,490	185,423	76,896

"There is one more significant fact in this connection. Prior to the American occupation there was but little beer used in these islands. During the year 1893 there was only about one-eighteenth as much consumed as during the first ten months of the American occupation, that is, of imported beer."

—*W. E. Johnson, in New Voice, August 30, 1900.*

this country they have little respect for the religion they profess. "If that is your religion," they say, "we prefer our own."—*Extract from an address delivered in the chapel of the Fifth Avenue Presbyterian Church, as reported in the New York Press, January, 22, 1900.*⁷

Mr. John Foreman.⁸—The conduct of the boisterous, undisciplined individuals who formed a large percentage of the first volunteer contingent sent to Manila has had an ineffaceably demoralizing effect on the proletariat, and has inspired a feeling of horror and loathful contempt in the affluent and educated classes who guide Philippine public opinion.⁹ I would point out that the Philippine Christian

⁷ The Ministers' Alliance of Manila has sent to The Reform Bureau an official expression of its hearty sympathy with the Bureau's efforts to secure the suppression of the traffic in intoxicating liquors in the Philippines. The Alliance is compiling a statement concerning former and present conditions and their relation to missionary work among the Filipinos, which they will give to the public through The Reform Bureau.

⁸ "Mr. John Foreman is conceded to be the foremost authority on the Philippine Islands. A resident in the archipelago for eleven years; continuously acquainted with the natives for twenty; a frequent visitor to various islands of the group; possessed of a more intimate knowledge of the Filipino character and a larger circle of friends and correspondents among the inhabitants than any foreigner living; the historian *par excellence* of land and people, he is a qualified expert to whom we are bound to listen. Professor Worcester, of both Philippine commissions, constantly bows in his book to the authority of Foreman. He was especially summoned to Paris by our Peace Commissioners as the very man to guide their uncertain steps aright."—*New York Evening Post*.

⁹ The first annual report of Maj. John A. Hull, judge advocate of the military department, shows that out of an enlistment of 21,078 men, there were 12,481 cases of court martial of various sorts, during the brief period of ten and one-half months.

population includes not only those of pure Malay descent, but a large admixture of sagacious Spanish and Chinese half-castes educated in the university and colleges of Manila, in Hongkong, Europe and other places.

Within a fortnight after the capitulation of Manila the drinking-saloons had increased fourfold. According to the latest advices there are at least twenty to one existing in the time of the Spaniards. Drunkenness, with its consequent evils, is rife all over the city among the new white population. The orgies of the new-comers, the incessant street brawls, the insults offered with impunity to natives of both sexes, the entry with violence into private houses by the soldiery, who maltreat the inmates and lay hands on what they choose, were hardly calculated to arouse in the natives admiration for their new masters. Brothels were absolutely prohibited under Spanish rule, but since the evacuation there has been a great influx of women of ill fame, while native women have been pursued by lustful tormentors. During a certain period after the capitulation there was indiscriminate shooting, and no peaceable native's life was safe in the suburbs.¹⁰ Adventurers of all sorts and conditions have flocked to this center of vice, where the sober native is not even spoken of as a man by many of the armed rank and file, but, by way of contempt, is called a "yuyu."¹¹

Rev. F. H. Morgan (Singapore, Straits Settlements, Methodist-Episcopal Board, 1893—, in a letter to

¹⁰ Gen. MacArthur reports for May to September, 1900, 263 killed, 750 wounded, of Americans; 3,227 killed, 694 wounded, of Filipinos. If there was ever before a war in which soldiers pretending to be civilized killed more than they wounded we have not heard of it.

¹¹ London *National Review*, for September, 1900.

The Reform Bureau, dated June 1, 1900).—The colonial expansion which has taken place in our country has brought in its train certain evils which we have never met hitherto. Great Britain and the Continental Powers have set the pace in many things which are not altogether acceptable to Christian sentiment at home or abroad, and one of the evils which they have fostered, but from which we have hitherto been free, is the pandering to the vice of soldiers. It is a fact that is not probably known at home that the iniquitous "Contagious Diseases Acts," formerly openly, and at the present time, it is claimed, secretly enforced in the cantonments of India, are now in effect in our new possessions. The subject was brought to my attention a few weeks ago, but unwilling to jump at conclusions I have waited until I could confirm the statements then made, that in Sulu, and if there, doubtless in other places,¹² there is a quarter set off by the commanding officer, General Kobbie, as the recognized resort of prostitutes; that these women, mostly Japanese, are brought there with the knowledge and consent, if not the approval of the authorities; that they are segregated, and only soldiers allowed to consort with them; that sentries are posted at the entrance to keep peace and order and prevent the entrance of natives OR THE ESCAPE OF THE WOMEN, and that it is a recognized institution of our military occupation. The officers have full knowledge of it, but have yielded to the sophistry so common among military men that you

¹² Facsimiles of similar licenses granted in Manila are given in *New Voice* exposures referred to below.

"can't prevent the men doing such things, hence it is better to safeguard them as much as possible." ¹³

Do our Christian people at home realize what this means? That their sons are taken from Christian homes in Christian America and brought to the tropics, with all the seductive influences prevalent there, and under the sanction of their officers find everything made as easy as possible for them to live lives of impurity and vice; that our Christian government, through its representatives, provides every facility for such sin, and says, by actions, if not by words, that it is necessary and that a young man cannot be continent and pure away from home and mother? The canteen is evil, but this is infinitely worse. Ought not the matter to be investigated and the seal of disapproval set upon it by the united Christian sentiment of our land? We want pure men to guard these outposts and to set the native races an example.¹⁴ The

Making it as hard as possible for soldier boys to do right.

¹³ *The New Voice* declares that separate licensed brothels are kept for army officers only.

Lord Curzon recently endeared himself to the people of India by degrading high army officers who were implicated in an offense committed against the person of one Indian woman. If the President of the United States were to degrade the officers connected with these outrages committed against defenseless native women (if, after full investigation, these charges were substantiated) he would endear himself to the people of our new islands, and to Christians everywhere.

¹⁴ Fuller accounts, both of the Evil here referred to and of the liquor and opium traffics in Manila, can be found in articles in the *New Voice*, August 2, 9, 16, 23 and September 6, 1900, by its special commissioner in the Philippines, Mr. W. E. Johnson.

See also letter of William Lloyd Garrison in Springfield

reports which came to my ears were confirmed by the Sultan of Sulu himself in an interview which I recently had with him.¹⁵

Republican, May 11, 1900, which declares, on the authority of an army officer, that when we arrived in Manila its inhabitants were "a chaste and temperate people," and its few "houses of ill fame" had "less than a score of total occupants." On the arrival of our forces he declares that hundreds of these traffickers in vice flocked to the port of Manila and were admitted.

¹⁵ MEMORIAL AGAINST STATE REGULATION OF VICE IN MANILA.—The General Officers of the National American Woman's Suffrage Association, at their business meeting held in Rochester, N. Y., on September 1, 1900, adopted by a unanimous vote the following memorial to President McKinley:

Whereas, The European system of State regulation of vice has been introduced into Manila by the U. S. army authorities, therefore

Resolved, That we earnestly protest against this action, for the following reasons:

1. To issue permits to houses of ill-fame is contrary to good morals, and must impress both our soldiers and the natives as giving official sanction to vice.

2. It is a violation of justice to apply to vicious women compulsory medical measures which are not applied to vicious men.

3. Official regulation of vice, while it lowers the moral tone of the community, everywhere fails to protect the public health. In Paris, the head center of the system, rigid regulation has prevailed for more than a century, yet that city is scourged to a notorious degree by the class of maladies against which regulation is designed to guard, and the Municipal Council of Paris has repeatedly recommended its abolition. England tried it in her garrison towns, for the benefit of her soldiers and sailors, and repealed it by a heavy Parliamentary majority, after seventeen years' experience had proved it to be a complete sanitary failure, as well as a fruitful source of demoralization. It has been repealed throughout Switzerland, except in Geneva, and is the object of a strong and growing opposition in every country where it still prevails. State-licensed and State-super-

E. Spencer Pratt, late U. S. Consul-General, Singapore.—There is a condition of almost utter demoralization in Manila, with gambling, prostitution and bar-rooms everywhere.—*Interview in Pittsburg Post.*

WHAT CAN BE DONE FOR THE PHILIPPINES.

By petitions, letters, personal interviews and deputations urge that Congress by law, or the President by military order, shall extend to the Philippines the laws recently enacted for the protection of native races, minors and drunkards in Alaska, also the prohibition generally in force in this country as

vised brothels are contrary to the spirit of American institutions, and in St. Louis, the only city of the United States that has ever tried the system, it was abolished at the end of four years, with only one dissenting vote in the city council. The United States should not adopt a method that Europe is discarding, nor introduce in our foreign dependencies a system that would not be tolerated at home. We protest in the name of American womanhood; and we believe that this protest represents also the opinion of the best American manhood.

CARRIE CHAPMAN CATT, Pres.

SUSAN B. ANTHONY, Hon. Pres.

ANNA H. SHAW, Vice-Pres.

ALICE STONE BLACKWELL, Rec. Sec'y.

RACHEL FOSTER AVERY, Cor. Sec'y.

HARRIET TAYLOR UPTON, Treas.

LAURA CLAY, Auditor.

CATHERINE WAUGH McCULLOCH, Auditor.

In response to many protests, but chiefly through the fearless and persistent efforts of Mrs. Margaret Dye Ellis, Legislative Superintendent at Washington of the N. W. C. T. U., President Roosevelt, through the Secretary of War, ordered the official certification of prostitutes discontinued. The order declared that no way had been found to diminish the consequences of vice except by diminishing the vice itself. Send to War Department for copy.

to opium,¹⁶ and the anti-saloon provision recently voted by the House of Representatives for Hawaii,

¹⁶ **W. E. Johnson**, Commissioner of *The New Voice* in the Philippines, writes as follows (Manila, June 23, 1900): "*Since the American occupation 130,534 pounds of opium have passed through the United States custom house here for use in these [opium] dives*—rather, those are the figures up to October 31, 1899, or for practically the *first year* of American rule. On this opium the government collects a tariff of \$2.80 per kilo (2.20 pounds).

"I visited the proprietors of a dozen opium joints, and asked to see their licenses. In every case, without exception, they told me that they no longer paid a 'license,' but that since the American occupation they paid so much, at stated intervals, to Palanca [who, by paying a 'duty' on all the opium imported, has practically a 'monopoly of the opium business'], and that he 'squared things with the authorities.' They, moreover, told me that the 'margaritas topsede' (prostitute slaves upstairs) paid a license. I found that this was a license for selling beer and wine, a scheme of licensing the houses of prostitution indirectly, an invention of the American officials. Opium dens which do not buy their opium of Palanca are prosecuted by the shoulder-strapped representatives of the American government, but the *five or six hundred dives* which buy their drug in the proper place are not disturbed. With one or two exceptions, the proprietors of these opium hells have slave girls upstairs whom they rent out for immoral purposes."—*The New Voice*, August 16, 1900.

The Friend of China, the organ of the Society for the Suppression of the Opium Trade, in an editorial (April, 1897), referring to the regulations looking to the abolition of the opium traffic, instituted by the British in Burma and the Japanese in Formosa, makes the following suggestion: "No system can be really satisfactory which continues the sale of opium to existing victims of the vice during the remainder of their lives, as any such system must inevitably afford means of evasion, and will thus, in all probability, perpetuate the evil. A measure abolishing the sale altogether after a brief delay, and in the meantime providing medical treatment for curing opium victims, is the only right solution of the difficulty."

which Hon. F. H. Gillett, of Springfield, Massachusetts, has agreed to combine in a bill worded as follows:

"A bill to protect native races in the Philippines against intoxicants, and for other purposes.

"Be it enacted, etc., That no intoxicating liquors shall be sold, given, or in any way disposed of to any minor, aboriginal native or intoxicated person or to an habitual drunkard; nor shall saloons for the sale of intoxicating liquors to be drunk on the premises be allowed; nor shall opium be sold except on a doctor's prescription.

"Sec. 2. Any one who shall violate any of the

foregoing provisions shall, upon conviction, be fined not less than fifty dollars nor more than two hundred dollars, and upon a subsequent conviction of such violation shall pay a fine increased by 25 per cent, and forfeit his license and be declared ineligible to receive another, and in case of non-payment of the fine imposed shall be imprisoned for six months or till the same is paid."

Pending the enactment of the foregoing bill by Congress, which may be delayed, petitions should be sent to the President of the United States, and



HON. F. H. GILLETT, M.C.

to the Philippine Commission (address Hon. William H. Taft, Chairman, Manila, P. I.), as powers that can act immediately, asking that an "order" corresponding to this bill shall be at once put in force. (See note, p. 186, and ask further reforms.)

And let the President and the Philippine Commission both be strongly urged to investigate the definite and corroborated charges of missionaries and others that prostitution, never hitherto licensed under our flag, has been legalized as a part of our military establishment in the Philippines, and to right this great wrong.¹⁷

Guam.

The first military governor of Guam, Capt. Richard P. Leary, U. S. N., made an enviable record by casting out saloon keepers and friars, promoting marriages instead of the usual unhallowed unions, and calling for civil helpers rather than soldiers. He has been relieved, and the present governor is Commander Seaton Schroeder, U. S. N. In response to an inquiry addressed to the Navy Department, as to whether the prohibition of saloons is to be continued under his successor, we are assured that the Department "intends not to vary from its policy of

¹⁷ In a letter dated Oct. 28, 1900, Dr. Alice B. Conduct, Methodist Episcopal Missionary in Manila, says: "*Our U. S. Government officers have established here regular houses for prostitute women* examining them every week and giving each a certificate with her own photograph on it, to securely identify the girl who holds it. The reports are that after election is over in the United States the military authorities think of having this system, 'for prevention of disease' more systematically carried out here."

a strict regulation," which certainly does not mean prohibition. What a promise of "strict regulation" means, all opponents of license laws have learned with sorrow. It means permission, not prohibition.

Tutuila.

Commander Benjamin F. Tilley, U. S. N., in charge of the United States naval station in the Samoan Islands, reports that the chiefs of the island of Tutuila have ceded to the United States sovereignty, in accordance with the treaty dividing the islands, and that the flag has been raised at Pago Pago. Local control, under United States law, is assured to the chiefs; *the importation of firearms and explosives is forbidden; and wines, beers, and liquors are to be admitted only by permission of the commandant.* The majority of the people are missionary converts, which accounts for Commandant Tilley's surprised remark that, while the natives are not to be allowed to obtain liquors, "*the encouraging fact has developed that apparently they do not care for them.*"—*Editorial Christian Endeavor World, Aug. 16, 1900.*

When the Samoan Islands were under the joint government of Great Britain, Germany and the United States, the policy of the first-named country, which forbids its merchants to sell liquors to native races in the Pacific Islands, prevailed. The Navy Department, in the letter already quoted, says: "The subject of liquor has also been made a matter of regulation in Tutuila." We are promised, not prohibition but "reasonable provisions strictly enforced." The aim is only to "regulate," so as to prevent a too "free use," in short, for foreign resi-

dents the old license system, with constant peril that the natives, as elsewhere, will at last imitate the vices of their masters.

Rev. Charles Phillips, for more than eight years a missionary of the London Missionary Society in the Samoan Islands, states that the natives in those islands have, for a wonder, been protected from that worst of vices, intemperance, which usually accompanies the white man on his entrance into tropical countries. About twenty years ago Sir Arthur Gordon issued an order prohibiting intoxicating liquors to British subjects in the islands. Though he had no authority over the natives in this matter, they thought he had, and the order became operative on all classes. Now there is no drunkenness in the islands. The people in their poverty have built their own churches and schoolhouses, and to a considerable extent these are served by native pastors and teachers. It is earnestly to be hoped that our Government will protect its new possession, Tutuila, against the incoming of intoxicating drink, and that it will follow this British example in all the new regions over which its authority is extending.—*Editorial in the Congregationalist.*

WHAT CAN BE DONE FOR GUAM AND TUTUILA.¹⁸

1. We should see to it that through petitions, letters, personal interviews and deputations, not alone the New Hebrides but these little islands of our

¹⁸ These suggestions have been approved by Hon. F. H. Gillett, M.C.; Mrs. Mary H. Hunt, Superintendent of Department of Scientific Temperance Instruction, World's Woman's Christian Temperance Union; and Mrs. Margaret Dye Ellis, Legislative Superintendent National W. C. T. U.

own shall by *law and treaty* have the same protection which Great Britain has provided for the Pacific islands generally in forbidding her merchants to sell them intoxicants and firearms.

2. Till such a law is passed appeals should be made to the President, who has the ability, and so the responsibility, to protect these islands through the Navy Department, of which they are coaling stations. Though they are small the principles involved are great.

3. Send temperance literature to the military governor and to the missionaries.¹⁹

¹⁹ Rev. Ebenezer V. Cooper, an English missionary at Tutuila, in a letter to the Navy Department, says: "Of the six thousand population, I have intimate dealings with over five thousand, and am in close touch with their ideas. The natives are more than satisfied to find themselves under the beneficent protection of your Government. More than five-sixths of these islanders now under your flag are Protestant Christians. We have given to these islanders not only a religious literature, but we have also an educational literature, at a great cost of time and expenditure. We have a system of education extending from village schools to a fairly high class school, and it will be our endeavor to develop and foster this educational work as far as we are able. All we ask from your Government is a kindly consideration for all that we have tried to do hitherto, and for our continuing labors to make of these islanders an enlightened Christian people.—*Christian Herald*, Sept. 5, 1900.

After the first edition of this book was issued the Reform Bureau presented the facts stated in the letter on page 214 to Secretary John D. Long, of the Navy Department, and he quietly cancelled the license that had been granted to our vice-consul in Tutuila. Great political pressure was later brought to bear for the restoration of the license when Hon. Chas. H. Darling was Acting Secretary of the Navy, but he firmly resisted the appeal. Prohibition for Tutuila and Guam ought to be a law of Congress, rather than a mere order which any Secretary of the Navy can change in a moment.

Mrs. Isobel Strong, a stepdaughter of Robert Louis Stevenson, and for many years his amanuensis, sends the following letter, dated December 1, 1900, to the President of the N. W. C. T. U. Mrs. Strong has resided in Samoa and is familiar with the language.

I would like to draw your attention to something that is going on in our new possessions in Samoa. The natives, as you know, have never taken to the white man's vice of drinking. There has always been careful legislation on the subject by the kings themselves and by the various powers who have helped to rule that distracting little group. Tutuila, America's share of Samoa, has been singularly free from dissensions, native wars and troubles. It is a peaceful, attractive spot, wonderfully beautiful, with its high mountains covered, and the peaks with luxuriant vegetation and dense forests. The natives are increasing in population. Their fine physique, good looks and excellent health they owe to their out-of-door life and cleanly habits. Do you know that a saloon is being built at Tutuila (called by courtesy a hotel) and a license to sell liquor has been granted the proprietors?

I am not a member of a temperance union nor do I believe in total abstinence, but when it is the greater question of a race of singularly attractive and kindly people put absolutely into the power of the Americans, it is a different matter, and one that should be looked into by wiser people than the writer.

The drinking habits of Europeans in remote hot climates has often been commented on by travelers, but few people realize the swift and terrible consequences of intemperance in such places. The men-of-war running to Pago Pago will surely carry enough liquor for their own need. Though Tutuila has been a refuge for whaling fleets in the old days, and for ten years a coaling station for American ships, there has never before been any saloon tolerated there or any liquor sold on the island. Why should we be the first to introduce it here?

Drink has done terrible damage to Hawaii; and as the Samoans are a much hardier race than the Hawaiians, with more moral stamina and strength of mind as well as body, it seems a great pity that we should be the people to tempt them to their ruin.

Will you kindly look into this matter for the honor of our country and the welfare of a people wholly in our hands? I have lived nine years in Samoa and eight years in Hawaii, and I know whereof I speak.

Porto Rico.

REV. A. F. BEARD, D.D.

NEW YORK, CORRESPONDING SECRETARY OF THE AMERICAN MISSIONARY ASSOCIATION.

I certainly hope that you will be able to secure sufficient influence to restrict, or better yet, to put an end to the sale of spirituous liquors in the saloons introduced in our new possessions. In two visits to Porto Rico I have been shamed by the fact that drunkenness in that island has been almost entirely introduced by people from the United States since Porto Rico became a member of our national family. So far as I observed
Drunkenness mostly of Americans or through Americans. in Ponce all saloons which dispensed distilled liquors were carried on by people from the United States. The example of those whom the natives called "Americans" was such as to bring grief to those who wished well for Porto Rico. In San Juan the first great sign that met the eye of all passengers landing from the wharf was "American Bar." "American" saloons were very common. At the times of my visits about all of the drunkenness and rioting manifest in San Juan came through the saloons and over the bars of those who were from the States. In twice traveling through the island from one end to the other, I saw no drunkenness except where the conditions for it had been introduced by my own countrymen. I earnestly hope that influence can be brought to bear to prevent the increase of demoralization among the people of our new pos-

sessions. The great majority of the inhabitants of Porto Rico need help upward and not downward.

From Americans resident in Porto Rico we get the following facts as to increase of drinking since our occupation. Before the American occupation the natives drank little save light wines, which were used universally but sparingly. Life

It cannot be said that missionary work is one thing and temperance work another. They are only two aspects of the same cause, and the attempt to divide them is to weaken, if not fatally to cripple, the strength of both. As the missionary workers assist and pray for the success of the cause of temperance, they help forward in a direct and substantial manner their own special work.—MRS. H. O. HILDEBRAND.

here in every phase moves leisurely. Ten-minute dinners and prompt appointments are not indigenous to tropical climes. A party of ladies and gentlemen, wishing to spend an hour together pleasantly, visit an open café. One may order soda, another wine, another cream. Quiet conversation, rather than partaking of the refreshments, occupies their attention. They may talk and sip for hours, no one disturbs them, very likely soft music courses away, finally the fare-

**Sobriety
of natives.**

wells are said and the company disperses. The American habit of making it a business to enter drink shops solely to gulp down huge quantities of liquor till beastly intoxicated, was unknown to this people, until introduced by Americans. Whatever else is chargeable to the native population, they do not become beastly drunken. We have been here fourteen months and have yet to see a Porto Rican well under the influence of liquor. We have seen instances almost innumerable of Americans, both soldiers and civilians, so debauched that common

decency would debar a public description of their condition. Drinking to excess is so common among Americans here that the natives must conclude that ours is a nation drunken from center to circumference. The "canteen," after being closed because of a great reduction of the troops, has reopened, adding another temptation to the saloons and brothels, and conditions are growing constantly worse. It is awful to contemplate the judgment that must await officials who consign a country's youthful manhood to such holes of iniquity, and refuse all appeals to make it less easy to do wrong.

The effects of American occupation in changing native habits as to drink are already appearing.

The beer invasion. *Since the war "American beer" is the cup offered upon every possible occasion by poor and rich alike.* Not long since, while making a tour of the schools in this district during their annual examinations, the yellow beverage was offered by each teacher to every visitor in presence of the pupils.

The importations of malt liquors, which in value were in 1897 only \$2,354, had risen in 1899 to \$924,656; while distilled liquors, of which barely \$15 worth was imported in 1897, had risen in 1899 to \$19,213. The larger part of this, alas, is for our soldiers, but the natives, as in other colonies that come under Anglo-Saxon rule, will be drawn into the bad habits of the dominant race.

The bill enacted for the government of Porto Rico contained no provisions for remedying these growing evils except that its general application of laws applying to Territories, makes *scientific temperance education*

**Congress
ignored
liquor evil.**

compulsory in all its public schools. But the enforcement of the law is yet to be accomplished.¹

Even Christian people have shown more interest in achieving free trade with Porto Rico than in preventing the supreme wrong we have put upon its people, the trade in American intoxicants. If there was a single petition sent to Congress during



GEN. GUY V. HENRY.

its long debate of the Porto Rico government bill, asking that it should include any moral legislation, The Reform Bureau has failed to hear of it. Congress was less indifferent to the moral issues involved than the people, for a strict divorce law was made, doubtless as a concession to Roman Catholic influence. Nothing was done in behalf of a better Sabbath, though De-Tocqueville considered the British-American type of Sabbath, as contrasted with the type found in all Latin coun-

tries, a prime cause of American greatness. Americans in Porto Rico, with a very few exceptions, are adopting the holiday Sunday instead of introducing and commending the American Sabbath, the most influential of American institutions, which promotes

¹ In all our islands our hope is in teaching the children. One effective way to do that is by Mrs. Crafts' "Temperance Brownies' Tour of the World." Send 25 cents to the Reform Bureau, 206 Pennsylvania Avenue, S. E., Washington, D. C., for book and sewing card pictures. The tour is also presented by stereopticon at a rental of 5 cents a slide.

WHAT CAN BE DONE FOR PORTO RICO.²

1. All its teachers, public and private, should be abundantly supplied with temperance literature, especially as to beer, on which the best thing is "Scientific Testimony on Beer," a leaflet supplied by the publishers of this book, at 35 cts. per 100. Being the reprint of a government document, it can be sent at that price to individual names in the United States and its islands.

2. Some good temperance speaker who can talk Spanish should be found to reinforce the W. C. T. U. and the Y. M. C. A. workers who are already holding successful pledge-taking temperance meetings for soldiers.

3. As Porto Rico has a measure of self-government, and its temperate people have at present a profound disgust for drunkenness, a movement should be undertaken to prohibit or curtail the traffic before they have yielded to that tendency that has always inclined subject races to imitate the vices of their conquerors. Congress also has power to do this.

² These suggestions have been approved by Hon. F. H. Gillett, M.C.; Mrs. Mary H. Hunt, Superintendent of Department of Scientific Temperance Instruction, World's Woman's Christian Temperance Union; and Mrs. Margaret Dye Ellis, Legislative Superintendent N. W. C. T. U.; also those on p. 213.

Cuba.

MR. GEORGE KENNAN.

SPECIAL COMMISSIONER OF THE OUTLOOK TO CUBA.¹



MR. GEORGE KENNAN.

I had been on the island [Cuba] about six months before I saw a Cuban perceptibly under the influence of intoxicating liquor; and yet there was hardly a day in that whole time that

Cubans very temperate.

I did not see Cubans by the dozen talking, smoking and drinking in the restaurants and cafés of Santiago, Baracoa, Havana, Matanzas, Cardenas, Santa Clara, or Cienfuegos. Almost all Cubans drink, but they are the most

temperate people, nevertheless, that I have ever known. Even in hours of triumph and periods of great emotional excitement, when over-indulgence might be expected if not excused, the Cuban seldom loses his head to such an extent as to become noisy, disorderly, or offensive. I witnessed in Santa Clara, Cienfuegos, and Havana three great popular demonstrations in honor of General Gomez, when there were reunions of old army comrades, celebra-

¹ Extract, made by kind permission, from an article entitled "Cuban Character," in *The Outlook*, December 23, 1899.

tions of victories won by Cuban arms, and scenes of almost unparalleled excitement and passion; but I did not notice in the crowded cafés or in the surging throngs on the streets a single intoxicated Cuban soldier or civilian.

About the middle of last January the people of Matanzas had a triumphal celebration, lasting four days, of their deliverance from Spanish rule. Nearly a thousand Cuban soldiers came into the city from neighboring camps; five hundred negro men and women formed in a solid column at night, and danced half a mile down one of the principal streets, to the accompaniment of delirious shouts and cries and the frenzied beating of tom-toms and drums; and the whole city went literally wild with patriotic enthusiasm and excitement. Although the cafés and drinking-saloons were all open, as usual, the Cuban population remained perfectly sober, and General Sanger, who was then Governor of the city, told me that, so far as he could remember, there was not a single arrest for drunkenness or disorder in the whole four days. Is there a city or town in the United States of which as much could be said at the end of an annual Fourth of July celebration of

Drunken soldiers. American independence? Drunken American soldiers I have seen in Cuba, by the score if not by the hundred, but all the drunken Cuban soldiers I have ever seen might be counted on my thumbs.

In many parts of the island, and at many different times, my national and racial pride was deeply wounded, not to say humbled, by the glaring contrast between American intemperance and Cuban sobriety. In Baracoa one afternoon I happened to see three or four drunken American soldiers stag-

gering down the street toward the postoffice, under the eyes of a dozen or more sober and observant Cubans.² In the faces of the latter was a half-pitying, half-contemptuous expression which seemed to say, "How is it possible for human beings to make such beasts of themselves?" There was justification enough, perhaps, for the expression, but it irritated me nevertheless. In courage, in honesty, in capacity, and in all that goes to make true manhood, those American soldiers were immeasurably superior to the Cubans who stood, clear-eyed and sober, on the sidewalks and looked after them with disgust and contempt. I had no doubt whatever that three-fourths of those very Cubans would lie without scruple, steal if they had a good opportunity, and go contentedly for three months at a time without a bath; but drunkenness did not happen to be their vice.

Exactly why the Cubans can drink moderately for an indefinite length of time without increasing the quantity or the frequency of their potations, and without becoming victims of an enslaving habit, I will not undertake to say. Perhaps their moderation in the use of intoxicants is an inherited racial characteristic. If you compare their method of drinking with that of Americans in the same saloon or café, you will probably notice that they spend half an hour in smoking, talking, and sipping at intervals one small glass of Baccardi rum, and then go quietly about their business; while the American soldiers at the next table swallow six drinks of the same liquor in

²General Ludlow has, as Military Governor of Havana, made an enviable record, which includes an admirable anti-canteen order for that province.

the same time, and then go somewhere else to make a day or a night of it. With the Cuban, conversation is the main thing, and the drink merely accessory and incidental; while with the American inebriation seems to be the chief object, with conversation as an incidental stop-gap between drinks.

That the average Cuban has more self-control than the average American in the presence of intoxicating liquor is an indisputable fact; but in defense of the American it may at least be said that when he is sober he has his senses; while the Cuban often loses his senses without being drunk. What effect American example will ultimately have upon drinking methods and habits of the Cubans I am unable even to conjecture; but I sincerely hope that they will not adopt an imported American vice without at least learning a few of the compensating American virtues.

While sobriety—or, to speak with greater precision, moderation in the use of intoxicants—is one

of the Cuban's best characteristics, he
Good qualities
of Cubans. is by no means without other noteworthy and commendable qualities.

In the first place, he is manageable. General Wood, General Sanger, General Ludlow, Lieutenant-Colonel Wylly, of Baracoa, and many other American officers whose administrative duties have necessarily brought them into close relations with the Cubans, unanimously declare that the latter, if treated with justice and tact, are kindly, tractable, well disposed, and easily governed.

Rev. J. V. Cova (Matanzas, Cuba, Home Mission Board, Southern Baptist Convention, 1892—, formerly in Havana).—The saloon sprang up with the military occupation. There are above forty Ameri-

can beer and whisky houses in this single city, which are open on Sundays, as well as on every other day of the week, till late in the night.³ Quarrels between Cuban policemen and intoxicated American soldiers are an every-day matter.

The Cubans are as a rule a very temperate people. But what will be the result of such deplorable examples in those who assume to be teachers of proper government and republican virtues? Gamblers and immoral women have also come to co-operate with their natural ally, drink. Add to this the scandalous frauds of American employés and you may have an approximated idea of the hindrances to Christian missions in this country. It is difficult to make this people discriminate between the American intemperance they are witnessing and the noble spirit of those who are trying to send them the Gospel of the Son of God.

³ This country has, during the past year, unloaded upon those countries which have come under the protection of our flag, beer, the wholesale price of which was more than a million dollars, not to mention other intoxicants, which are not particularized in the summary of commerce.

OFFICIAL FIGURES.—The increase in our exports of liquor from 1897, when Spain was in charge, to 1899, is shown by the following figures.

Cuba—	1897.	1899.
Malt liquors	\$27,549	\$924,654
Distilled liquors	495	65,271
Porto Rico—		
Malt liquors	2,354	176,510
Distilled liquors	15	19,213
Philippines—		
Malt liquors	663	154,448
Distilled liquors		106,843
Total	\$31,036	\$1,446,979

—Official Report, United States Treasury's Bureau of Statistics, Mr. O. P. Austin, Chief, February 3, 1900.

For International Emancipation of China from Opium.

[This appeal of thirty-three American Missionary Societies, originated during the Boxer uprising of 1902, still waits for Christian public sentiment to carry it to victory (see pp. 5-7.) Let all who favor send letter or resolution.]

TO THE PRESIDENT OF THE UNITED STATES.

Sir: The undersigned, official representatives of Missionary Societies engaged in work in China, and representatives of other religious, philanthropic, commercial, and educational institutions, are deeply impressed that the negotiations to be carried on between the Allied Powers and the Chinese Government present an opportune time for our Government to assist in bringing to an end the opium traffic in that Empire. This traffic has been a terrible curse among all classes of the Chinese people, has brought desolation and sorrow into many thousands of homes, and its victims are multiplying with every added year. The position of our Government is most favorable for taking the initiative in this matter. Our own treaty concluded with China in 1884, absolutely prohibiting all American citizens from engaging in the traffic, and all American vessels from carrying opium to or between the ports of China, expressing as it does the sentiment of the American people, and our cordial good will toward China in helping to relieve her of this traffic, gives us strong vantage ground for asking the other nations to join in this commendable purpose. As foreign nations will be urging a great extension of commercial privileges at this time, including the abolition of internal duties, and these privileges are necessarily for the increase of commerce, they can most happily reciprocate what may be granted by China in this respect, by giving her their powerful help in delivering her from the multiplied evils of the opium traffic. While objections will doubtless be made by some interested parties to the great decrease of trade which will be occasioned by the interdiction of traffic in opium, it ought to be borne in mind that this traffic is one of the greatest obstacles to all legitimate trade, absorbing, as it does, more than the whole amount of the value of the export trade in tea, and impoverishing the people so that they cannot expend, as they otherwise would, large sums for the products and legitimate manufactures of other countries. The Chinese Government has repeatedly declared its willingness and desire to sternly prohibit the cultivation of the poppy as soon as foreign countries consent to the prohibition of the traffic. Such an act of humanity and justice on the part of our Government at this time will greatly tend to increase good feeling among the Chinese officials and the vast multitudes of Chinese people. No one thing could have greater effect in overcoming the revengeful feelings aroused especially in those regions of the country which have suffered most during the late troubles, and its whole influence throughout the land would be most beneficial. It would be a most happy inauguration of the first new treaties of the twentieth century between western nations and China to carry out so humane and beneficial a purpose in the revision of treaties with that empire. We therefore respectfully and earnestly urge upon our Government to take the initiative in this important matter, and use its influence with the other nations concerned to bring about so desirable a result.

The foregoing Memorial has been signed by the following:

REPRESENTATIVES OF MISSION BOARDS.

For the Missionary Society of the Methodist Episcopal Church:

H. K. Carroll, First Assistant Corresponding Secretary.

S. L. Baldwin, Acting Assistant Corresponding Secretary.

For the Board of Foreign Missions of the Reformed Church in America:

Henry N. Cobb, Corresponding Secretary; James L. Ammerman, Financial Secretary.

For the Board of Foreign Missions of the Presbyterian Church, U. S. A.:

Frank Ellinwood, Corresponding Secretary; Robert E. Speer, Corresponding Secretary.

For the American Baptist Home Mission Society:

T. J. Morgan, Corresponding Secretary; H. L. Moorehouse, Field Secretary.

For the Board of Commissioners for Foreign Missions of the Reformed Church in the United States:

S. N. Callender, Secretary, Mechanicsburg, Pa.

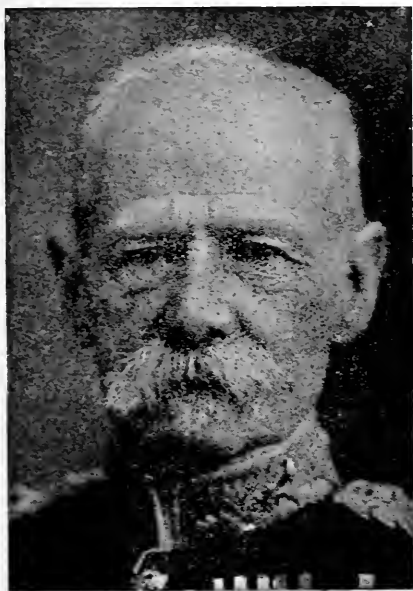
- For the Foreign Mission Board of the Mennonite Church of North America:
A. B. Shelly, Secretary.
- For the Board of Foreign Missions of the Evangelical Lutheran Church, General Synod:
George Scholl, Secretary.
- For the Missionary Society of the Wesleyan Methodist Connection:
A. W. Hall, Financial Secretary; A. F. Jennings, President of the same.
- For the H. F. & F. M. Society (Missionary Society United Brethren in Christ):
M. M. Bell, Corresponding Secretary.
- L. G. Jordan, Secretary National Baptist Foreign Mission, Louisville, Ky.
(Miss) N. H. Burroughs, Woman's Auxiliary of the National Baptist Convention, Louisville, Ky.
- J. H. Miller, Secretary Cumberland Presbyterian Board of Missions and Church Erection, St. Louis, Mo.
- A. B. Simpson, President Christian and Missionary Alliance; E. A. Funk, General Secretary of the same.
- J. C. Jenson Rosland, Secretary United Norwegian Lutheran Church.
- W. R. Lambuth, Corresponding Secretary Board of Missions Methodist Episcopal Church South, Nashville.
- H. S. Parks, Secretary Missions of the A. M. E. Church, Bible House, New York.
- Prof. G. Syerdrup, Secretary Lutheran Board of Missions, Minneapolis, Minn.
- Charles E. Hurlburt, President Philadelphia's Missionary Council, Phila.
- J. G. Bishop, Corresponding Secretary Mission Board of the Christian Church.
- Arthur Given, Corresponding Secretary for the General Conference Free Baptists.
- Wm. W. Rand and Geo. L. Shearer, Secretaries American Tract Society.
- Paul de Schwinitz, Secretary Missions of the Moravian Church.
- W. W. Barr, Corresponding Secretary United Presbyterian Board of Foreign Missions.
- R. M. Somerville, Corresponding Secretary Board of Foreign Missions R. P. Church.
- A. O. Oppergaard, President, and Chr. O. Brohaugh, Secretary, China Mission of the Lutheran Synod.
- Benjamin Winget, Secretary, and S. K. J. Gubro, Treasurer, General Mission Board of the Free Methodist Church of North America.
- D. Nyvall, Secretary Swedish Evangelical Mission Covenant of America.
- Henry Collins Woodruff, President of the Foreign Sunday School Association of the U. S. A., Brooklyn, N. Y.
- William C. Doane, Vice-President and Chairman of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
- Arthur S. Lloyd, General Secretary of the same.
- For the American Board of Foreign Missions:
Samuel B. Capen, President.
Judson Smith, Secretary for China.
Albert H. Plumb, Chairman of the Committee.
C. H. Daniels, Secretary of the Committee.
- For the American Baptist Missionary Union:
Henry M. King, Chairman of the Executive Committee.
Henry C. Mabie, Thomas S. Barbour, Corresponding Secretaries.
- Rev. Paul A. Menzel, Sec. German Evangelical Mission, Wash., D. C.

The American "Native Races Deputation" (see p. 269), organized by the International Reform Bureau to facilitate the co-operation of missionary and temperance societies has been unable for lack of funds to do anything save the personal work of the Chairman (p. 8, 9), and Secretary. The missionary and temperance societies should each make a small appropriation to send out abundant literature, and perhaps a small deputation to enlist cooperation for this crusade, which can hardly fail except by neglect of the Church to seize this opportunity.

BRITISH ARMY POLICY:

Total abstinence required in time of war, encouraged in time of peace.

Important Experiments by the British Army in the Line of Total Abstinence.



GENERAL LORD ROBERTS.

The fight on drink in the British army is one of peculiar interest at this time, as the same men who have been leading the army temperance movement for years are the very men who are in charge of affairs in South Africa. Lord Roberts himself was for years the President of the Army Temperance Association in India. When he

was recalled, Gen. Sir George White, the hero of Ladysmith, became his successor, both as commander of the Indian army, and as President of the Army Temperance Association.

As a result of the efforts of these two men, the Army Temperance Association of India now has more than twenty thousand members, one-third of the entire force. Another result has been a remarkable difference between the petty offenses and admissions to the hospitals of the abstaining soldiers and the tipplers. I compile from the official returns of the Indian army the following summary, covering the last year reported, which tells the story:

**Abstainers
much fewer in
hospital and
guardhouse
than drinkers.**

THE EFFECT OF ARMY ABSTINENCE IN INDIA.

Year 1898—	Members Army Temp. Ass'n.	Non- Members.
Number soldiers included in return	18,663 ¹	48,842
Convictions by court martial, per 1,000	4.12	36.38
Summary punishments for insubor- dination, per 1,000	39.70	92.32
Admissions to hospital, per 1,000 .	209	302

A partial list of the British generals who are now in the public eye and who at the same time have been active in the organization of this Association in the home army comprises nearly the whole list. Among those who are actual officers of the Association are:

LORD WOLSELEY, late Commander-in-Chief.

LORD ROBERTS, now Commander-in-Chief.

GEN. SIR GEORGE WHITE.

GEN. LORD METHUEN.

¹ These figures were for March, 1898. By October the number had been increased to 24,800. See "Lord Roberts' Testimony" following. In three regiments, the Black Watch, the Argyle and Sutherland Highlanders, and the Queen's Royal West Surrey Regiment, over 50 per cent of the men are total abstainers. No less than ten batteries of artillery have a membership of more than 50 per cent of their strength.

GEN. SIR CHARLES WARREN.

GEN. J. KELLY-KENNY.

GEN. SIR W.F. GATACRE.

GEN. SIR R.H. BULLER.

The list of Vice-Presidents of this Association comprises SEVENTY-THREE OF THE LEADING GENERALS OF THE BRITISH ARMY.

At the annual meeting in March, 1899, General White presided, and in his address said: "I would like, here from the platform, and in the presence of the Secretary of War, to thank you men for the efforts you have made in this cause, AND FOR THE ATTACKS YOU HAVE MADE ON THE ARMY'S BESETTING SIN—DRINK."

On the same occasion, Lord Lansdowne, Secretary of State for War, made a vigorous address in behalf of the Association's work.

**Temperance
canteens.**

In India the Association is as much a part of the army equipment as the army wagons. The government furnishes tents, furniture, transportation free, and supplies at cost.

LORD ROBERTS' TESTIMONY.

Hon. William S. Caine, M.P., of England, on October 20, 1898, stated that Lord Roberts, Commander-in-Chief, had said to him that one-third of the British army in India (24,800 out of 75,000), who are abstainers, furnish 2,000 more effective troops than the other two-thirds, who are not abstainers.

GENERAL WHITE FAVORS TEMPERANCE CANTEENS.

In May, 1900, at the anniversary of the British Army Temperance Association, in London, Gen. Sir George White, its president, declared that the



GEN. SIR GEORGE WHITE.

temperance rooms which the army had provided in India had been an immense benefit to the forces. He declared himself thoroughly in accord with the suggestion that the government should provide temperance rooms in *all* barracks. . . . The best weapon for fighting the ennui which contributes so largely to immoderate drinking is the provision of agreeable quarters

where soldiers can have a good time without recourse to either the outside saloon or army canteen.

LORD KITCHENER IN THE SOUDAN CAMPAIGN.

The British army has gathered the first experimental evidence bearing upon this military temperance question. Three regiments were selected from each of several brigades for tests at different times, partly during maneuvers. In one, every man was forbidden to drink a drop while the test lasted; in the second, malt liquor only could be purchased; in the third, a sailor's ration of whisky was given to each man. The experiment was repeated in several instances where forced marches and other work was required. The whisky drinkers showed more dash at first, but generally in about four days showed signs of lassitude and abnormal fatigue. Those given malt liquors displayed less dash at first, but their endurance lasted somewhat

The regimen
of the regiment
should be that
of the athlete.

longer. The abstainers, however, are said to have increased daily in alertness and staying powers. As a result of this experiment, the British War Department decided that *in the recent Soudan campaign not a single drop of stimulant should be allowed in camp, save for hospital use.* The officers, including even the generals, could no longer enjoy their accustomed spirits, wines and malt liquors at their mess tables. There must have been some wry faces, especially among the Scotch laddies, when the order was published that for all hands, including even camp followers, liquid refreshment was to be limited to tea, oatmeal water, or lime juice, and Nile water. To-day it is a great feather in the headgear of the advocates of military total abstinence that Lord Kitchener's recent victory was won for him by an army of teetotalers, who made phenomenal forced marches through the desert, under the burning sun, and in a climate famed for its power to kill or prematurely age the unacclimated. In-



GENERAL LORD KITCHENER.

deed, 'tis said that never has there been a British campaign occasioning so little sickness and profiting by so much endurance.²—*Washington Star*.

ABSTINENCE IN THE SOUTH AFRICAN CAMPAIGN.

Lord Roberts in a letter regarding total abstinence in the British army in South Africa, read, at the annual meeting of the Army Temperance Association in London, May 14, 1900, Gen. Sir George White presiding: "There never was a more temperate army than that which marched under my command from the Modder River to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign when they see how splendidly our temperance men have borne up against the hardships and dangers they have had to face."—*Washington Post*, May 15, 1900.

Lord Roberts sent from Pretoria a striking appeal to his countrymen to refrain from turning the welcome of the homecoming troops into a drunken orgy. He expressed the sincere hope that the welcome would not take the form of treating to stimulants and "thus lead to excesses that will tend to

² BEST DRINK FOR SOLDIERS.—Now that alcohol has been tabooed in the army and navy of some of the leading nations of the world, the question has arisen, what is the best drink with which the soldier can quench his thirst? Many distinguished Indian commanders have testified in favor of tea as a thirst allayer when on a long march in equatorial lands. The men under the leadership of Gen. Sir Herbert Kitchener during the recent campaign in the Soudan, who were allowed no alcoholic stimulants whatever, performed their long journey through the desert on cold tea, and fought splendidly at the end of it.—*Chicago Record*.

degrade those whom the nation delights to honor, and lower the soldiers of the Queen in the eyes of the world, which has watched with undisguised admiration the grand work they have performed for their sovereign and country. I therefore beg earnestly," said Lord Roberts, "that the public will refrain from tempting my gallant comrades, but will rather aid them to uphold the splendid reputation they have won for the imperial army. I am very proud to be able to record with the most absolute truth that the conduct of this army, from first to last, has been exemplary. Not a single case of serious crime has been brought to my notice; indeed, nothing deserving the name of crime. I have trusted to the men's own soldierly feeling and good sense, and they have borne themselves like heroes on the battlefield, and like gentlemen on all other occasions."—*Washington Star*, November 3, 1900.

Lord Wolseley, then commander-in-chief, had on October 13 issued an appeal, as follows: "The time draws near when we may hope to welcome home many of the gallant soldiers who have so nobly fought our battles for us in South Africa. Their reception will, I know, be cordial, and it is this assured cordiality that impels me to ask those wishing to do them honor to refrain, while extending to them a hearty welcome, from offering intoxicating liquor. Our soldiers are recruited from all classes of her majesty's subjects, and only differ from their brothers in civil life by the habits of discipline they have acquired in the army. Like all of us, they are open to temptation. Many of them must soon resume the occupations and positions their employers have patriotically kept open for them. Others

will have to seek for new situations, and will require a helping hand in doing so. It is therefore most important that all should endeavor to preserve a good name for steadiness and sobriety before entering upon their civil work. I trust that our greeting to the brave soldiers returning from this war may be something better than an incitement to excessive drinking, and that all will remember that whoever encourages them in this, far from being their friend, is really their worst enemy."

Lord Wolseley, Commander-in-Chief of the British Army, and President of the British Army Temperance Association said at one of its anniversaries: "There are yet some battles to be fought, some great enemies to be encountered by the United Kingdom, but the most pressing enemy at present is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also."³

TOTAL ABSTINENCE IN THE FRENCH ARMY.

General Galiflet, Ex-Minister of War, recognizing the injury of drink in the army, began reform by forbidding sales of *distilled* liquors in canteens—not an adequate reform, but it shows that the evil is

³ British prohibition in the army in time of war and official encouragement of total abstinence at other times are most commendable, but the official establishment of liquor-selling canteens in the barracks in time of peace ought to elicit vigorous protest. The whole British Empire may well be urged to adopt the policy of Canada, which totally forbids the sale of all intoxicating liquors in its military camps. In October, 1898, Dr. Borden, Minister of Militia, was informed that the regulations in this respect were not being strictly enforced, whereupon he issued strict orders that the law must be observed in its entirety.

felt.⁴ Of the tests leading to this order the *Ameri-*

⁴ This battle against distilled liquors in the French army, taken with the appeals in recent years of that nation's chief medical society and other learned bodies for restrictive legislation against the same, proclaim the failure of the "wine cure" in its stronghold. It has been loudly claimed that encouraging the use of wine will promote temperance by correspondingly decreasing the use of stronger drinks. The above facts sufficiently prove this to be a fallacy, but the matter is made doubly sure by a "Statement Showing the Production and Consumption of Alcoholic Beverages (Wine, Beer and Spirits), in the Various Countries of Europe, in the United States and in the British Colonies," presented to the British Parliament February 15, 1900, an official copy of which has been furnished us by the British government. From it we learn, as to wine, "that the total amount consumed in these three countries [United Kingdom, United States and Germany], with their 160 millions of inhabitants, averages [per year] only an eighth of what is consumed in France with its 38 millions of inhabitants," while the consumption of spirits is shown to be about twice as great per capita in France as in Great Britain and the United States. Lest any should turn from the "wine cure" to the "beer cure," it should be added that Germany also is in this report put with France as consuming about twice as much "spirits" as Great Britain and the United States. The report further states that in France the consumption of beer, while it is at present much less per capita than that of the other three countries now being compared with it, "shows a distinct tendency to gradually increase." In short, *whether measured by total gallons or in absolute alcohol the land of wine has the largest per capita consumption of intoxicants.* The British table reduced to American gallons is as follows:

FRESH STATISTICS OF LIQUOR CONSUMPTION.

(From British Parliamentary Report, February 15, 1900.)

Countries—	Wine.	Beer.	Spirits.	Total.
Canada	0.10	4.32	0.78	5.20
Australasia	1.26	12.72	0.91	14.89
United States	0.28	15.64	1.10	17.02
Great Britain	0.49	38.29	1.23	40.01
Germany	0.92	32.53	2.22	35.67
France	29.58	6.60	2.48	38.66

"The United Kingdom derives a larger proportion of its

can Issue says: "Experiments carried on in the French army show that under all circumstances the French soldier is 40 per cent more efficient when subjected to a regime of total abstinence. Officers declare that great advance toward temperance in the French army has been made by controlling the canteens, and replacing them with refectories where coffee, tea, cocoa and other beverages are furnished."

national revenue from the taxation of alcoholic liquors than any other country, the proportion [36 per cent] being twice as great as in either France [19] or Germany [18]." The United States' percentage, 28, ranks next to Great Britain, a serious obstacle to prohibition when it is considered in the concrete that the large national fund that has prompted our unprecedented generosity in pensions has been chiefly liquor revenue. About half the liquor revenue in all four countries named comes from the distilled liquors. Let it be noted in above table that Canada consumes only one-fourth as much of intoxicants per capita as the United States, and Australasia only three-fourths as much as we do. "The tendency [of Canada] to decrease [in the consumption of all alcoholic beverages] is perhaps more remarkable in view of the directly contrary tendency in most other countries, with the exception perhaps of the United States." It is to be feared that we are hardly entitled to this compliment, since our consumption of intoxicants increased from four gallons per capita in 1840 to eighteen in 1892, and having fallen to sixteen in 1893, apparently through the influence of "hard times," has increased again with "prosperity" to nearly the high-water mark of 1892.

Testimony of American Military Leaders against Liquor Selling in the Army and Navy.

The following military leaders are on record as opposed to the sale of liquor in the canteen: Generals Hayes,¹ O. O. Howard, Miles, Shafter, Wheeler, Henry, Sternberg, Wilcox, Ludlow, Rochester, Boynton, Carlin, Lee, Stanley, Castleman, Harries, Carr, Graham, Bliss; and of the navy, Secretary Long, Rear Admirals Sampson, Barker and Kimberly, Commodore Gibbs, Captains Folger, Higginson, Crowninshield, Bradford.

Lieutenant-General Nelson A. Miles, in General Order No. 87, dated July 2, 1898: The history of other armies has demonstrated that in a hot climate

¹ **President Hayes**, in the following "order" as Commander-in-Chief of the Army and Navy, prohibited liquor selling in the army:

"Executive Mansion, Washington, February 22, 1881.

"The Secretary of War: In view of the well-known fact that the sale of intoxicating liquors in the army of the United States is the cause of much demoralization among both officers and men, and that it gives rise to a large proportion of the cases before the general and garrison courts-martial, involving great expense and serious injury to the service—

"It is therefore directed that the Secretary of War take suitable steps, as far as practicable consistently with vested rights, to prevent the sale of intoxicating liquors as a beverage at the camps, forts and other posts of the army.

"R. B. HAYES."

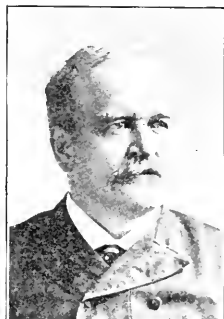
There were men in those days as now skilled in "interpreting" away temperance laws, and this order was "interpreted" not to refer to "beers and light wines," so that, President Hayes' term of office shortly after expiring, the prohibition of the sale of intoxicating liquors never became effective. Beer



Lieut.-Gen. Nelson A. Miles.



Maj.-Gen. Jos. Wheeler.



Sec. John D. Long.



Maj.-Gen. Wm. H. Shafter.



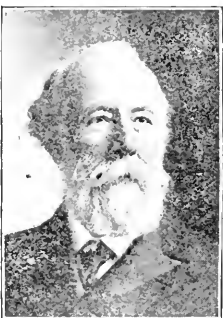
Ex.-Pres. R. B. Hayes.



Rear Ad. Wm. T. Sampson.



Maj.-Gen. G. M. Ludlow.



Maj.-Gen. H. V. Boynton.



Rear Ad. A. S. Barker.

MILITARY LEADERS WHO CONDEMN THE CANTEEN.)

abstinence from the use of intoxicating drinks is essential to continued health and efficiency.²

Hon. John D. Long, Secretary of the Navy, General Order No. 508, Feb. 3, 1899: "After mature deliberation, the Department has decided that it is for the best interest of the service that the sale or issue to enlisted men of malt or other alcoholic

and light wine continued to have the open sanction of the military authorities, and the stronger liquors were sold, as now, with more or less pretense at concealment. Canteens were never required by *law*, but were *permitted*, at the discretion of commanders, by military *orders*, until *prohibited* by Congress in February 27, 1898, in a law which, even as interpreted by the Attorney General, *permits*, but does *not require*, commander's to establish them.

²General Miles, during the Cuban war, acting no doubt for the President, to whom appeals for some executive action on canteens had been made, issued the following "order," which delegated the powers of the Commander-in-Chief and Commanding General to control the "canteens" to lesser commanders, who might choose to use it in their own jurisdiction. It is important as showing responsibilities and powers in this matter, and because it was the only military "order" on the subject during the Cuban war, and also because, especially, it *cites favorably, but does not follow* the example of "other armies," referring unquestionably to the British army in particular.

Headquarters of the Army,
Adjutant-General's Office,

General Order, No. 87.

Washington, July 2, 1898.

The army is engaged in active service under climatic conditions which it has not before experienced.

In order that it may perform its most difficult and laborious duties with the least practicable loss from sickness, the utmost care consistent with prompt and efficient service must be exercised by all, especially by officers.

The history of other armies has demonstrated that in a hot climate abstinence from the use of intoxicating drink is essential to continued health and efficiency.

Commanding officers of all grades and officers of the medical

liquors on board ships of the navy, or within the limits of naval stations, be prohibited.

"Therefore, after the receipt of this order, commanding officers and commandants are forbidden to allow any malt or other alcoholic liquor to be sold to, or issued to, enlisted men, either on ship board, or within the limits of navy yards, naval stations, or marine barracks, except in the medical department."

Rear Admiral Wm. T. Sampson.—I think there is but one opinion among officers of the navy about grog, and it is that alcoholic liquors have no place in the navy of the United States except as a medicine. Intoxicating liquors of all sorts should be abolished.

Rear Admiral A. S. Barker.—I am opposed to the selling of beer to our sailors and marines at any navy yard or on board any of our men-of-war. Fortunately the Secretary of the Navy has prohibited its sale.—*In letter to The Reform Bureau from Navy Yard, N. Y., dated Nov. 28, 1900.*

staff will carefully note the effect of the use of such light beverages—wines and beer—as are permitted to be sold at the post and camp exchanges, and the commanders of all independent commands are enjoined to restrict, or to entirely prohibit, the sale of such beverages, if the welfare of the troops or the interests of the service require such action.

In this most important hour of the nation's history it is due the government from all those in its service, that they should not only render the most earnest efforts for its honor and welfare, but that their full physical and intellectual force should be given to their public duties, uncontaminated by any indulgences that shall dim, stultify, weaken or impair their faculties and strength in any particular.

Officers of every grade, by example as well as by authority, will contribute to the enforcement of the order.

By command of Major-General Miles.

H. C. CORBIN, Adjutant-General.

General Corbin, who signed this order, declared, Feb. 9, 1899, he was of the same opinion as in 1892, when he said in his official

Maj.-Gen. O. O. Howard, in official report.—The post exchange presents the appearance of a small country store or refreshment room where beer is served. The impression is irresistible that beer is easily and cheaply procured, so that it is constantly forced upon the attention of the enlisted man. He is always tempted to indulge in its use. Commanding officers have generally agreed with me that it would be well to abolish the sale of beer entirely and to substitute for it other beverages.



MAJ.-GEN. O. O. HOWARD.

Under the present system soldiers appear to be more generally led to drink and to offenses that go with drinking than under the old sutler and post-

report as Assistant Adjutant-General: "A cause of restlessness (in the army) is traced to the excesses of the exchange, the saloon feature of which is not productive of good, and should be done away with without further experiment. The men who drink spend the greater portion of their money for beer. The credit system brings them to the pay table with little or no money due. This takes all heart out of them, and makes them quite ready to ask their discharge and try some other calling. The service should, of all things, teach economy. The feature of the exchange under remark is in direct conflict with the soldiers' savings. Any vocation that fails of substantial results cannot hope to thrive. . . . The argument that the soldier will get drunk elsewhere will not stand the test of reason, nor justify the government in approving the scheme herein complained of. Drunkenness should be reduced to a minimum; this cannot be done by open *invitation* to drink. . . . The exchange in every other way is a good thing, and should have every possible encouragement. . . . The great majority of the men are

trader system. I am strongly convinced by actual experiment that, while a few drunks are moderated in their application by strong beer, the remaining soldiers who fall under temptation are worse off, and that military offenses are rather increased in number.

Maj.-Gen. Wm. H. Shafter.—I have always been strongly opposed to the canteen system or the sale of intoxicating drinks of any kind on military reservations; and have opposed it until absolutely overruled and required to establish a canteen at my post.³ I regard it demoralizing to the men, besides impairing seriously their efficiency. There are always, in every regiment, a number of men that will under any circumstances get and drink liquor, but the great majority are temperate, abstemious men; and it is to those that the evil effects of the post exchange system work the greatest injury, as young men who would not think of going away from the post for liquor will, when it is placed before them and every inducement offered them to pur-

sober and self-respecting, and if the *temptations* were reduced they would be more so, and the changes in personnel materially reduced. . . . *The exchange with an open saloon would be a first-rate thing to recommend for adoption in the army of the enemy.*"

In the new controversy over the canteen, prompted by the Attorney-General's interpretation, General Corbin has stood with the Secretary of War on the side of the canteen, but his opinion from 1892 to 1899, as quoted above, is still of value and significance on the anti-canteen side.

³ This was when General Shafter was a colonel. General Otis also opposed canteens when a colonel, until overruled. But for overruling, then or since, we might perhaps have had a different story from the Philippines. Note General Shafter's original order above, as our first military governor in Cuba, which, manifestly, was also overruled.

chase, do so, and thus gradually acquire habits of intemperance. The plea that it furnishes a large sum, which it does, to improve the table fare of the men is, in my opinion, a very poor one, as the government of the United States is perfectly able to feed its men without any assistance from the profits of rum selling. I have absolutely prohibited the sale of liquor, or the opening of saloons in the city of Santiago, and have refused permission for cargoes of beer to come from the States here.—*Letter from Santiago de Cuba, dated July 30, 1898.*

Maj.-Gen. G. M. Ludlow (quoted in Lt.-Gen. Miles' Report, 1900, part 3, page 227).—*It is a matter of general recognition that the use of intoxicating drinks of any kind in the tropics conduces effectively to attacks from disease. It is believed by this department that absolute prohibition is imperative.* In almost every case of yellow fever developed thus far among American troops in Cuba, it has been found that the patient was in the habit of drinking. *It is particularly important, where a large portion of the troops are recruits⁴ that nothing be officially done to create in them the habit of using intoxicants.* TO ESTABLISH CANTEENS AT THE POSTS IN THE TROPICS IS TO RENDER THE TEMPTATIONS OF SOCIABILITY AND COMPANIONSHIP PRACTICALLY IRRESISTIBLE, AND THE HABIT OF DRINKING IS READILY ACQUIRED.

Surgeon-General G. M. Sternberg.—I do not think much of the beer canteen. The theory that the soldier needs a beer canteen to keep him from going to

⁴Of the 100,000 men in the American army, about 75 per cent are new recruits, largely "soldier boys," 85 per cent of them in the tropics.

outside saloons for something stronger, is all wrong. There is nothing in it. On the contrary, a great many young soldiers who are not accustomed to drink contract drinking habits at these canteens, and are ruined. There is no need whatever for intoxicating drinks at these canteens, and it will be a good thing for the army if they are abolished.⁵—*Voice interview.*

Maj.-Gen. Jos. Wheeler.—I am a thorough believer in temperance in all things, and am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them.—*In letter from Camp Wikoff, Montauk Point, L. I., dated September 20, 1898.*

Major-General H. V. Boynton.—(Asked if each regiment had a sutler, General Boynton replied:) They had something worse than a sutler, each one had a canteen. He said that 372 carloads of beer had been sold in the camp under discussion. He deprecated the fact that army regulations permitted the canteen system.—*Testimony before the War Investigation Committee, New York Tribune report.*

Brig.-Gen. Guy V. Henry.—I am opposed to sales of liquors of any kind to enlisted men, and the use of the same in hot climates is injurious. A canteen puts liquor (beer and light wines) in front of a man, and induces him to drink, which, with this temptation removed, he would never do.—*Letter from Ponce, September 15, 1898.*

Brig.-Gen. E. Carr.—I have always opposed the

⁵Surgeon-General Sternberg, like Gen. Corbin, took the side of the War Department in the controversy over the canteen aroused by the nullification of the law, but the above testimony still has value. Gen. Boynton is also reported to have changed front.

“canteen” which encourages soldiers to drink beer when otherwise they might not be exposed to temptation.

Brig.-Gen. D. S. Stanley.—It is my deliberate opinion that our army, now entering upon a campaign in a hot climate, would be immensely better off if all alcoholic drinks were prohibited.

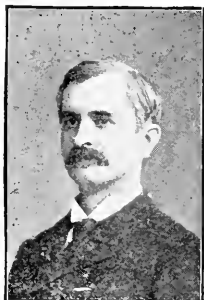
Brig.-Gen. William B. Rochester (Retired).—There is no doubt that the drink habit works very great injury to the army. It has been shown over and over again that those who endure the greatest fatigue and exposure are the men who do not drink.

Brig.-Gen. William R. Carlin (Retired).—It has always, since I was old enough to have an opinion, been my conviction that the public good would be enhanced by the exclusion of liquor from all circles. It does no good anywhere, and countless evils everywhere. It is useless to discriminate between the army and other people. Liquor is a nuisance and an evil, and no greater blessing to mankind could come to it than the total prohibition of its manufacture, sale and use.⁶

6. Major L. L. Seamons, U. S. A., returning in 1904 from observations of the war in Manchuria, declared, in a congress of army surgeons at the St. Louis Fair, that the Russian defeats were largely due to “bottles and beauty,” and set in contrast the wonderful health and vigor of the Japanese soldiers, whose camp beverage is tea, following which he and the congress most illogically called for a restoration of the banished army beer saloon in the United States, in doing which he and Gen. Corbin and other officers are doing the very thing they falsely charge on the temperance forces, “working with the liquor dealers.” It is well known in Washington that the official lobbyists and press agents of the United States Brewers’ Association and other liquor dealers’ agencies prepare and peddle out to press correspondents the numerous articles appearing in the daily papers in which every army officer who favors the canteen is quoted and lauded, and its restoration is demanded of Congress, which is taunted with having been stampeded in this legislation by “fanatical women.” In fact both anti-canteen laws were drawn by men, and the International Reform Bureau and National Anti-Saloon League had no less part in securing the twice-enacted law than the W. C. T. U. Seldom has any law passed with such full consideration. It was enacted a second time, after four years’ consideration, by a more than two-thirds vote, following the longest temperance discussion in the history of Congress, in which all the sophistries of the War Department and the liquor papers, that still deceive some good people, were fully heard and conclusively answered. In that vote there was a wider significance, as Gen. Corbin has shown, than the

Eye Witnesses of the Canteen Evil.

Rev. A. C. Dixon (of Brooklyn, N. Y., Army Evangelist).—I regard the "canteen" system as it is worked in the camp as the most diabolical piece of infernalism of which the government has ever been guilty. I studied its workings while I was at Tampa, and I do not hesitate to say that parents, when they give their boys to the service of their country, have more cause to fear the "canteen" than they have to fear Spanish bullets or Cuban fever. It brings the worst tone of the regiment down to the bar-room level. Around it gather all kinds of iniquities. It is the slums of the regiment.



A. C. DIXON, D.D.

mere condemnation of government liquor selling in the army. It was a deliberate declaration that the sale of even beer and light wines (the only liquors previously allowed in "canteens"), sold under "government ownership" (which some think makes alcohol harmless), in what was practically a government military "dispensary," are bad for health and bad for order. Gen. Carlin says, if they are bad in the army they are bad everywhere. Here then is the acorn of national prohibition. Congress cannot logically stop short of prohibiting liquor selling in its whole jurisdiction, which is very wide, for under the anti-lottery decision a Congress that was elected on the issue that selling liquors is as bad as selling lottery tickets could prohibit all interstate commerce in liquors, and so dam this traffic on both sides of the State line so that no State could corrupt another State, or be corrupted by another.

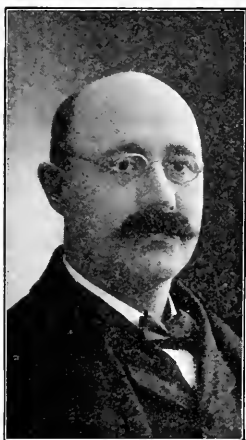
The anti-canteen law has been fortified by appropriations of one and a half millions of dollars for gymnasiums and reading rooms, to be managed by the Y. M. C. A., and the sufficient answer in Congress and outside to all calls for repeal is Gen. Miles' great word, "The anti-canteen law should not be repealed until it has been fairly tried."

At this writing there has not been time enough for the test, and it will never have been fairly tried till those sworn to enforce the law cease to invite violation by their own disloyal and discourteous attitude in sneering at their superiors, the legislators who made the law for them to obey, not to abuse.

Even Russia is joining the general movement to lessen army drinking. A press despatch from St. Petersburg, dated April 9th, states that Viceroy Alexieff has enacted a prohibitive regulation concerning the sale of spirits to soldiers campaigning in the far South.

Rev. Wilbur F. Crafts.—I examined a canteen, not in an extemporized volunteer camp in time of war, but in a fort, at Newport, managed by regulars, shortly after the Cuban war was over. The only place for eating was in the dirty kitchen. Nearly the whole establishment was occupied by a long bar, behind which a soldier, in his shirt sleeves, drenched in perspiration and beer, with the aid of a professional bartender, was selling the drink to a howling crowd of already half-drunken soldiers standing four or five deep in front of the counter. Near the end of the bar was a piece of sail cloth on which a soldier was conducting a style of gambling fitly described as a "skin game." Holding up a fistful of bills, he shouted, "Come on, boys; any man's money is good enough for me." It was simply a "bar-room" of the lowest type. There are no "worse places." Subsequently I went the rounds of the Newport saloons, and found the canteen had by no means diminished their patronage. In every saloon soldiers were in evidence, drinking and gambling. In a week's time I was never on the main street when there were not drunken soldiers in sight. Besides the regulars there was a regiment of volunteers at the fort, and although the police arrested none who were not disorderly as well as drunk, there were nearly fifty arrests that week. A majority of the regiment deserted the camp after the pay-day drinking I had witnessed in canteen and saloons. I mingled with the soldiers freely, and found the volunteers literally "soldier boys," to whom the canteen was manifestly serving as a preparatory school for the saloons and brothels outside.

Mr. W. E. Johnson, Commissioner of *New Voice*.



W. E. JOHNSON.

—During the past two years, in my newspaper work, I have visited something like a hundred beer canteens of the United States army, covering a territory from Portland, Me., all the way to the Philippine Islands. With one or two exceptions, I have never been able to find anything of the nature of a reading room in connection with the beer saloon. For the most part, these beer canteens were located on prohibition territory, in defiance both of the State laws and of an express law of Congress. In every case, the beer canteen was merely a common groggery. In many cases, whisky was sold as well as beer. In one case, Jamaica ginger was openly sold for beverage purposes. In one case, the canteen was operated in connection with a brothel. As a rule, soldiers are still being detailed to act as bartenders in the face of the Griggs opinion. So far as my observation goes, the only "regulation" which was generally adhered to was that a soldier should pay for his liquor, either when purchased or on pay day. (Nov. 21, 1900.)

Reply to General Corbin's Plea for the Canteen.

On Feb. 9, 1899, General Corbin reaffirmed to Wm. E. Johnson, and shortly after to the writer (W. F. Crafts) the anti-canteen opinion he published in 1892. (See p. 240.) But on May 15, 1900, he wrote a letter to the House Committee on Military Affairs (repeated in substance in a letter published August 28, and in a Senate hearing, Dec. 12, 1900), in which he suddenly

reversed the position he had held for seven years. The House Committee, rejected his plea in behalf of canteens and reported a bill to suppress them for two reasons; 1st, Congress intended to suppress them by the law of 1899; 2d, Government ought not to go into the business of liquor selling. This second objection to canteens had been made in a House report of the previous Congress. The concluding statement of General Corbin's letter of May 15 (House Report No. 1701, 56th Congress) should have discredited the whole document in the mind of every intelligent reader. That statement was as follows, referring to the forces opposing the canteen: "Professional temperance reformers are, in this respect, allied with the aggressive saloon interests in their efforts to secure legislation to destroy it." In fact, when the anti-canteen law was nullified in 1899, the only persons or papers that defended the Griggs opinion were those officially connected with the liquor traffic, one of these, the Washington Sentinel, editorially claiming to have suggested the nullification. And when, in 1900, the House voted again to suppress the canteen this paper had two editorials on the canteen side on the very day (Dec. 8) when Chaplain Miller was repeating this charge in a Senate hearing. General Corbin assumes to give statistics to prove the canteen has decreased desertions and disease, but his own statements of fact by no means prove that. It is the old familiar fallacy of logic, *after, therefore because of—post hoc, ergo propter hoc*. Other things happened about the same time the canteen was introduced, for one thing, a higher standard was set for recruits. The only really scientific statistics on this subject are the British, proving that army abstinence greatly decreases both disease and disorder. *If canteens really decrease these evils the army with its numerous canteens should have a better record in both respects than the Navy*, which has abolished them. Has it? General Corbin gives the impression that he has taken an impartial poll of our military officers, beginning with generals and ending with corporals. In fact he has polled less than a tithe, skipping most of the generals and chaplains, the two groups best qualified to testify. Even his one most plausible argument fails, the claim that canteens are a choice of evils. There is absolutely no proof of this in his letter, and much to the contrary outside. It should be remembered that a soldier goes out of camp only once a week or so, and would have only occasional opportunity to drink if not officially tempted every day in the idleness of the camp. They say we "slander the soldiers." Nay it is those who say, "Soldiers will drink anyway." Our Navy and the British Army prove the contrary.

Anti-Canteen Law Enacted by the Fifty-Fifth Congress.

No officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.¹

¹ Secretary of War Alger, first, and, three weeks later, Attorney-General Griggs, ruled that this law did not prohibit civilians but only soldiers from selling liquors; in other words, only ordered a change of bartenders, leaving the liquor selling otherwise unrestricted.

Above law, prepared by The Reform Bureau, was introduced in the House by Hon. M. N. Johnson, M.C., of North Dakota, supported also by Hon. W. W. Grout, M.C., of Vermont, and carried by a nearly unanimous vote, and also without division in the Senate, where it was introduced by Senator Hansbrough, of North Dakota. Public indignation over the nullification of this Anti-Canteen law waxes rather than wanes, and many who have been indifferent are now calling for the facts in the case. Here they are:

**Whole story
of canteen
legislation.**

1. March 1, 1875, Congress authorized the President to "make and publish regulations for the government of the army." On July 25, the War Department, in General Order No. 46, said that the "commanding officer *may* permit beers and light wines to be sold at the canteen," if he is satisfied it will promote "temperance and discipline." Under the above law, however, President Hayes prohibited liquor selling in the army, but his order was nullified. The foregoing law and

The present contention. **New York Times:** A correspondent whose letter we published yesterday erred in assuming that the army canteen issue, as it

order were, however, both in force when the Cuban war opened.

2. The regimental saloons, known as "canteens," as they existed when the Cuban war began, rested not on any law, but on permissive orders of the War and Navy departments. These allowed an army colonel or naval captain or any higher officer to have a "canteen" or not, as he thought best, except that none could be established in any case in a prohibition town or State. This last provision was grossly violated in several camps. Some regiments were put under prohibition from the start. Long and Roosevelt, of the Navy Department, and others, tried "canteens" for a while in the sincere but vain hope that sale of beer only, under military supervision, would prove the less of two evils and displace the "worse places" outside. In fact, "canteens" proved, in army and navy and soldiers' homes alike, only preparatory schools for the outside saloons which besieged every rendezvous of soldiers. These "worse places" increased rather than diminished. Secretary Long therefore abolished canteens in the navy by an order. Of course, Secretary Alger could have done the same in the army, or the President as Commander-in-Chief in both army and navy.

3. Three reform organizations set before Congress collected testimony from ninety-seven of our generals and other military officers, showing the evil effects of the "canteens" upon health and order (Eagan alone dissenting of those who published opinions); also the scientific tests by which the British army had proved the great military value of total abstinence. These were supported by an unprecedented array of popular petitions for the anti-canteen law, which was passed by an almost unanimous vote in the form of an amendment to the army bill. This law in plain terms declared that no one should be "allowed" to "sell" "intoxicating liquors" on "any premises used for military purposes by the United States," so enacting complete prohibition for army and navy, and soldiers' homes. That the Senate committee understood it to include soldiers' homes is proved by a letter of Senator Sewall in the possession

exists to-day, can be settled by proving either that the canteens are good things intrinsically or that they are the less of two evils. *The present*

of The Reform Bureau. The Washington *Sentinel*, liquor organ, so interpreted the law at the same time.

4. Congress having adjourned, the editor of this liquor paper, Louis Schade, hastened to the War Secretary, as he tells us in uncontradicted editorials, and suggested two ways in which the anti-canteen law might be nullified: first, by ruling that beer is not an intoxicating drink; second, by ruling that the law might be evaded by contracting for civilians as bartenders in place of soldiers. The War Department took up these suggestions promptly. The legal adviser of the Department, Judge-Advocate Lieber, was asked if beer and wine might not be sold under the new law. He replied (in an opinion suppressed by the War Department, which afterward came by accident into the hands of The Reform Bureau), first, that as beer and wine were the only alcoholic drinks that could be legally sold before this new law was passed, they must be the liquors prohibited; second, that Congress, in the District of Columbia liquor law, classed beer with "other intoxicating drinks." That loophole being closed, Mr. Alger gave out to the press, as a part of his Sabbath observance, on March 12, the other evasion proposed by the liquor-dealers' agent, namely, that only a change of bartenders was necessary. This was published as Mr. Alger's own interpretation of the law in leading papers March 13, one day in advance of the promulgation of the law it was to nullify, which should have been sent out to be applied in accordance with its plain meaning, leaving opposers of the law to raise the questions of interpretation in the courts as usual, if they chose to do so. Mr. Alger presently bethought him that such a remarkable legal evasion ought to have a lawyer rather than a layman behind it, and so got it endorsed by Attorney-General Griggs, whereupon scores of Senators and Congressmen, greater lawyers, declared that this so-called "interpretation" accorded neither with the intent of Congress nor the plain meaning of the law. The only Congressman that approved the Schade-Alger-Griggs' opinion was Mr. Bartholdt, Chairman of the Beer Committee. The press was also unanimous against the "interpretation," except the liquor papers. Mr. Alger, notwithstanding all this, declared

contention is that the Congress passed a law prohibiting them, and the President, through his Attorney-General, extracted from the law a meaning exactly contrary to that which its framers had in mind.

Another point in our correspondent's letter: He wrote, "Men will drink." Will they? Certain railways and quite a number of other corporations have to a *Voice* reporter that he would have been glad to suppress the canteens had not the law prevented.

4. President McKinley, being petitioned to overrule the opinion, took up the plea of inability to go contrary to "the law as interpreted." In fact, the law, even interpreted by Griggs, is still only a permissive law, and does not in the least abridge the power of any officer, from colonel to commander-in-chief, to abolish canteens in his jurisdiction.

When the President finally declined to suppress liquor-selling in the army, the people again appealed to Congress to re-enact the anti-canteen law, and the Bowersock bill was accordingly introduced by request of Rev. E. C. Dinwiddie, National Legislative Secretary of the Anti-Saloon League, with which The Reform Bureau and the W. C. T. U. co-operated at the National Capital, and other bodies at a distance, and it was favorably reported shortly before adjournment of Congress in the summer of 1900 by the House Committee on Military Affairs, despite the contrary advice of Secretary of War Root and Adjutant-General Corbin. Both of these urged that the officers of the army had been polled and were found to be 90 per cent against the bill, but an examination of the report shows that it was not a full poll at either end of the official list. It omits Lieutenant-General Miles, whose strong anti-canteen opinion we have given, also most of the other generals, and makes up in numbers by 500 corporals and sergeants, half of the whole number polled. Chaplains, next to generals, are the best witnesses, but they too were omitted.

LATER.—Anti-canteen law above described finally passed (see p. 51) and will stand, but the anti-canteen order of ex-Secretary Long for the Navy can be rescinded by any of his successors, and so McCumber bill is needed to prohibit liquor selling in all buildings and ships used by the United States Government (p. 184, 258).

managed to establish a close approach to total abstinence among their employés, and they have done it without the exercise of anything like the pressure than can be brought to bear upon the soldiers. As for the argument that the canteens are a source of little luxuries in the way of food, that, as we have said before, is unworthy of serious consideration by adults.²

² We have quoted numerous Generals whose voices have weight, but we now quote two greater "Generals" that might have greatest weight of all, if they would insist upon due consideration of their words, namely, "General Assembly" and "General Conference." Their utterances are given as patterns for petitions and memorials:

LETTER TO THE PRESIDENT, FROM THE PRESBYTERIAN GENERAL ASSEMBLY.—Pittsburg, December 27, 1899—Hon. William McKinley, President of the United States, Washington, D. C. —Mr. President: This communication is sent to you in pursuance of the following action of the General Assembly of the Presbyterian Church in the United States of America:

Resolved, That this General Assembly, having heard with pain and indignation of the unholy activity of brewers and distillers, in introducing alcoholic liquors into the territory newly acquired by this nation, instruct its Permanent Committee on Temperance to investigate existing conditions, and, if it be deemed wise, to address, in the name of the Presbyterian Church in the United States of America, the President of our Republic, asking the exercise of his power for the prevention of the great wrong.

The unfurling of our national flag should be to those peoples the pledge of the starting of influences that shall be elevating and in every way beneficent. And surely the hope of such results seems justified in view of our avowal of purely disinterested and philanthropic motives in entering on the recent conflict with Spain.

Sore disappointment, therefore, has come from the discovery that a vast stream of intoxicating drink from American distillers and breweries is being poured into our newly acquired possessions. The official records at Washington show that the

amount of alcoholic liquors exported to those countries has doubled in six months.

The American saloon—that foul blot on our civilization—has already gone to curse those lands. In the single city of Manila are to be found more than four hundred of those breeders of poverty, vice and crime.

Whatever blessings of a higher Christian civilization we may have hoped to bring to those distant communities, it is to be feared that the benefits conferred will be counter-balanced by the demoralization and ruin inflicted by the American liquor traffic.

Deprecating the coming of such sad calamities on those hapless races, and with trembling apprehension of God's righteous judgment on our beloved country, we come in the name of the million communicant members and of the other millions of adherents of the Presbyterian Church in the United States of America to address you, the President of our Republic, earnestly asking that your power be exercised for the prevention of this great wrong.

In behalf of the Permanent Committee,

JOHN F. HILL.

WM. C. LILLEY.

O. L. MILLER.

The President's Secretary acknowledged the receipt of this letter January 13, 1900, saying the President had brought it to the attention of the Secretary of War.

ASSEMBLY OF 1900.—We deplore the existence by official establishment of the sale of liquor in the canteens in the army of the United States, and urge its abolishment.

METHODIST EPISCOPAL GENERAL CONFERENCE, 1900.—Aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation is involving its new possessions, the church will summon and pledge all our ministers and people to a more determined struggle against the enormous evil, and urge each to contribute thereto according to his judgment, his testimony, his example and his ballot.

We deeply regret that after the enactment of a law prohibiting the sale of intoxicating beverages at army posts and in forts, camps and reservations used for military purposes, a law plainly intended to effect this result, and so understood by its

friends and foes in and out of Congress, and by the Chief Magistrate who signed it, by construction it seems to us forced and unnatural placed upon the law by the Attorney-General, its plain intent was defeated, and the government of the United States, amid the exultation of all sympathizers with the liquor traffic, resumed the practice of selling intoxicating liquors to its soldiers. We are gratified that the House Committee on Military Affairs has favorably reported a bill so explicit in its terms that no antagonism to its object can obscure its meaning. We earnestly appeal to the President of the United States to use his powerful influence to promote its adoption, and to our ministers and members to urge by petition and personal letters to their representatives in the House and Senate the speedy enactment of this measure of protection to our soldiers from a foe more deadly than shot or shell.

We call upon the administration to make use of its tremendous power in the military government of the eastern islands which have come under our control, so that the people of those islands shall not be debauched by the introduction of the liquor traffic among them.

BAPTIST NATIONAL CONVENTION, May 27, 1900.—We deplore the introduction into our new possessions where we have military authority, of vastly increased quantities of intoxicating liquors, and we demand of our government that it take every practicable means of preventing the indiscriminate and devastating sale of ardent spirits in the camps of our soldiers and among the new people who are to be taught civilization by our example

REMARKS ON SECRETARY ROOT'S REPORT CONCERNING THE CANTEEN.

Mrs. Margaret Dye Ellis (N. W. C. T. U., Superintendent of Legislation).—It is interesting to note that the requests sent out by the Secretary of War for opinions of officers relating to the canteen were not sent to general officers, aside from three department commanders, but to the commanding officers of troops, batteries, companies, and regiments, and to "something over 500 non-commissioned officers." A very good reason is apparent for not asking the opinion of the general officers instead of the subordinates. It is found in the fact that almost every general officer was already on record as opposed to the canteen, the only exception being Brigadier-General Eagan. To have incorporated the protests of such well-known officers as Generals Miles, Shafter, Wheeler, Surgeon-General Sternberg and others would have been to defeat the object of the investigation. It is important also to observe that the Secretary of War's report (December, 1900) contained the statements of thirty-five officers who declare that the canteen has been detrimental to the morality of the enlisted men; that forty declare it to be prejudi-



MRS. M. D. ELLIS.

McCumber=Sperry Bill, Amended.

To forbid liquor selling in all Government Buildings. (See p. 184.)
Be it enacted, etc. That hereafter it shall be unlawful to sell intoxicating liquors in any building or ship or grounds owned or used by the United States Government. SEC. 2. That any violation of this act shall be deemed a misdemeanor, and shall be punished by a fine not exceeding five hundred dollars.



JOSHUA L. BAILY.

Leader of the battle against bars
 in National Soldiers' Homes.

Soldiers' Homes, saloons and dives gather like a besieging host about them. The Home that has fewest outside dives is the one at Marion, Ind., that has no canteen.

At the Homes which have no canteens the soldiers are in the best condition morally, physically, and financially. Inspector-General Breckenridge, speaking of the reviews of the old soldiers on the occasion of his visits, gives first honors to the Marion Home, where there is no canteen, of which he says, report for 1900: "The ceremony of review was exceedingly well conducted, and was the best seen at any of the branches." There are some State Homes where they have no canteen—one at Waupaca, Wis., another at Marshalltown, Iowa. At these Homes the benefits of the no-canteen policy are marked. Then there is the Home in the National Capital. Why does Congress permit the sale of liquors in the Soldiers' Homes of the volunteer army, when it has passed a law that there shall not be any liquor sold within a mile of the Soldiers' Home for regulars in Washington? The contrast between this Home and those having bars is a wholesome temperance lesson.

The bill is the same in substance as the Ellis bill, reported favorably in the Fifty-fifth Congress after a very thorough consideration. There were more petitions for it than for any other measure coming before that Congress. The House report on that bill said: "THE UNITED STATES GOVERNMENT SHOULD NOT IN ANY SENSE BE CONNECTED WITH THE LIQUOR TRAFFIC." This has unquestionably been the weightiest consideration in all the anti-canteen legislation. The bill applies to all the buildings owned by the United States Government, whether used for military purposes or for any other purpose. It is already illegal to sell intoxicants anywhere at army posts, but the law is not fully enforced, and this law would help by a civil penalty that any citizen could apply when army officers neglected their duty. It is also illegal to sell in United States immigrant stations and in the Capitol. In the main this bill seeks to suppress Government liquor selling at National Soldiers' Homes. Instead of a beer canteen keeping the evil places away from the

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Crafts Reform Washington

Highest bidder opium monopoly bill pending patterned after India
legislation opposed by evangelical union Chinese chamber of com-
merce will greatly stimulate consumption focus public sentiment on
president secretary war bill and letter reach you within week bill
bad morals and worse politics urgent

Stuntz

11 0200

Shall we Follow Japan's Opium Policy in the Philippines?

At midnight of May 31, 1903, the International Reform Bureau's door bell rang furiously, and the cablegram above, which cost the senders about \$100 in gold, was handed in—a message from the Evangelical Union, embracing American missionaries of all denominations in the Philippines, signed for them all by Rev. Homer C. Stuntz, of the Methodist Episcopal Mission, which asked this Bureau to defeat an opium monopoly bill coming up in the Philippine Government for final passage a few days later—it proved to be a fortnight—by arousing the "Sovereign People" to influence the President to overrule not only the Philippine Government but also the War Department, which had approved the main features of the bill. It was hoped that President Roosevelt, whose instincts and familiarity with the history of the opium revenue infamy in India and China, it was thought would make him an instant enemy of any proposal to adopt such a policy, would veto the bill, as he had full power to do, without any appeal to public sentiment, and so the Legislative Committee of the Bureau waited for his return from his western trip for a personal interview, which was asked by a telegram sent to him en route. His Secretary pleaded engagements the first night, also the next day, also the next week. The Bureau also secured the consent of Bishop James M. Thoburn, of India, to come on and give the President, out of many years' observation in the Orient, the facts as to England's wicked and foolish opium revenue policy and Japan's

nobler and wiser prohibition* of the curse, but this expert testimony for some reason was not eagerly welcomed. With only half a week left before June 15 when the opium monopoly franchise was to be fastened on the Philippines for three years if the official "slate" was not broken, the Bureau appealed to a few hundred leaders for a telegraphic vote against opium "revenue" and for opium prohibition. The result was a snow storm of telegrams on June 13 and 15, which became a composite photograph of public sentiment in the resulting cablegram sent to Manila by the War Department: "Hold opium bill further investigation, many protests."

The private monopoly was thus killed, but the President did not yield to the people's petition asking him to put in its place Japan's successful prohibition of opium except for medical prescriptions. The old trick of an investigating commission to secure delay was allowed, and a year was used in finding out what could have been known in a week through official reports and testimony of persons in Manila who had seen the working of all the Asiatic opium laws. But it should not have taken more than a day to see that the safest thing to do was to follow Japan, greatest of Oriental powers, in its right and practicable prohibition of the curse. Indeed, it would seem that an hour would have assured any statesman that a professedly Christian nation must not fall below Japan in the sight of the whole world on this issue that has brought such dishonor to our motherland. The Commission at last reported in 1904 in favor of a Government monopoly of the drug, with restrictions only after three years more of open sale, to round out a cursed decade, that will be at that late day no better than England's plan in Burma, perhaps nearly as good as Japan's law in Formosa. Here is where people are likely to be deceived into thinking we have really got Japan's law, whereas the regulation in Formosa is far below the law for Japan itself because Formosa is the most opium-curse spot in the world, an exposed island where the British opium smugglers began their evil work and where the curse has taken such deep and general hold that Japan as an alien government over unwilling subjects, of barbarous habits, feels it can there put prohibition upon minors only as yet, with very severe restrictions, however, upon opium sots who register themselves and get a limited supply under such enforcement of the laws as cannot be hoped for under American officers. It is a capital crime in Formosa to sell opium to a Japanese. See pp. 135, 137, 184. (Send to Reform Bureau, Washington, D. C., for documents on this subject)

Suggested Resolution-Petition.

Resolved, that this body hereby authorizes its officers, in its behalf, to petition local State and national governments for such ordinances and laws as will effectually prevent in their several jurisdictions the sale of opium except on prescription of regular physicians, as is successfully done in Japan. (See petition patterns, pp. 187, 226.)

*The Japanese Legation in Washington, at the Bureau's request, made a copy of the Japanese law prohibiting opium, and it was sent to the President, and was by him referred to the Secretary of War. The important article is as follows: "Opium shall be sold by the Government in sealed cases and only for medical purposes." Other articles restrict opium manufacture to persons authorized by Government, and retail sales to carefully selected druggists who can sell only on regular medical prescriptions, which must be kept on file for ten years. China would have such a law if it had not been repealed by British cannon. If any one objects to the American crusade against British opium in China because of our opium sales in the Philippines, two replies should be ready, first, that proposed law for the Philippines, though not ideal, is far better than British law for China, and second, that we do not attempt to control the police regulations of countries not under our jurisdiction. But let us not accept for the Philippines any such compromise as was proposed in 1904, copied from Britain's ineffectual compromise in Burma. The 1904 report of the Society for the Suppression of Opium (London) says: "NO MEASURE SHORT OF THE TOTAL PROHIBITION OF IMPORT (EXCEPT FOR MEDICAL USE) HAS EVER YET BEEN FOUND SUCCESSFUL."

The Future of the Temperance Reform.

ADDRESS BY

HON. HENRY W. BLAIR.

Ex-U.S. Senator from New Hampshire.

AUTHOR OF THE PROHIBITORY AMENDMENT TO THE
NATIONAL CONSTITUTION, THE NATIONAL SUNDAY
REST BILL, THE EDUCATION BILL, THE NATIONAL
LABOR DEPARTMENT BILL, ETC.



HON. H. W. BLAIR.

The present seems to me to be a time for consultation among the forces which make for man in his conflict with alcohol. This conflict has been strong and deadly for a century. Alcohol is gaining upon man. What is to be done?

Every great battle is necessarily a close one, and turns upon some decisive thing done at a critical time. Our faith in God and belief in the ultimate triumph of His cause

even unto the ends of the earth involve the conclusion that alcohol will be destroyed; but when?—and how? Evidently there must be some great change in the general plan of battle, or in the handling of the forces, or in both; and the whole future of the Temperance Reform, and all that is involved in it, must be seriously affected by what is or is not now done by us.

There ought to be a council of war held, here and now. Sometimes I think that we fail to comprehend fully what a "big job" we have undertaken. Mr. Lincoln, you know, found out gradually that he had a bigger job on his hands than he at first thought for. So did we all. So did the whole nation—both sides, for that matter. And something is accomplished when we find out just what we have got to do; for then, as Mr. Lincoln and the nation did, we will go to work and do it.

Now there does not seem to me to be any right plan for the destruction of evils of alcohol but that of total abstinence for the individual and of absolute prohibition by the State, the nation and the world. I believe that a world-embracing plan of action is necessary, and that all the great agencies of Christian civilization should combine and co-operate with each other like allied armies in continental wars. It was thus that the African slave trade was swept from the earth, and inasmuch as alcohol is now an article of universal production, interchange and consumption among all nations, and its transportation can be effectively controlled only by the combined action of the commercial powers, we must constantly aim to secure in all civilized nations

**Alcohol gain-
ing. Change
of plan
needed.**

**World-embrac-
ing plan of
action
necessary.**

that public sentiment and governmental action covering the whole world, which we strive for with a special sense of responsibility in our own country.

I think that any student of our history will admit that among organized bodies of men the pulpit has been the pioneer and principal promoter of the great steps taken by our nation in civil, social and moral reform.

It is the business, as well as the inclination, of the American pulpit, to be right, and to be aggressive. The pulpit was the real leader of the people up to and through the Revolutionary War. Giving due credit to all other men, organizations and agencies, ever since the Revolutionary War, and to-day, the pulpit has been and now is the real leader of the American people, whenever they are led toward higher and better life. The pulpit largely inspires and controls the platform, the press, and all other agencies for good. With this power goes corresponding responsibility. *If, in the future, the Temperance Reform is to be more fortunate than in the past, there must be more general, united and efficient action for its promotion by the pulpit than there has been in the past.*

The clergy of all denominations might well unite in one vast association (taking in lay persons of both sexes and of all beliefs) for the prosecution of the Temperance Reform, the success of which is next to the success of godliness, and without which it is impossible to bring home to the individual man the truths of a religion which can exist only in a clear

head and honest heart. *If the pulpit must become regardless of denominational distinctions, as much a part of church work as missions, would unite for the promotion of this great cause, and would make it a part of*

their primary work, support it by regular presentation to their congregations, calling for contributions to its support, until they come to be as much a part of Christian voluntary taxation to be enforced by a sense of duty, as is the case with missionary and Bible societies and other general causes, the support of which is recognized to be obligatory upon all who claim to live a practical Christian life, the future of the Temperance Movement would be as sure as the triumph of the Gospel by the same eternal word of God. And why, since the eradication of the influence of alcohol is a condition precedent to the triumph of Christianity—why, I ask, is it not the first duty of the pulpit to organize for Temperance Reform?

There was a time when the churches did nothing toward foreign missions, and, of course, there were no missions. The pulpit changed all that. The clergy created the missionary societies, and preached the Christian duty of their maintenance, and now the whole world is familiar with the story.

If the clergy of all denominations, or at least of some of the great ones, would take upon themselves to organize the American or the World's Temperance Society, or, still better, would organize both, and unite such societies with international ties, in due order of development, and then would insist that they be supported like other branches of Christian work by all who profess to recognize Christian or even humanitarian obligations, I think that the most important advance movement that can be suggested would have been made. The past has been full of emotion and discussion. Whether the future shall be but a repetition of the past

depends upon another question—to wit, *whether the Temperance Reform can be put upon a business basis—like the missionary and educational institutions of the Church.*

**A World's
Christian
Temperance
Union of men
and women.**

More than half of the human race are under the control of governments founded upon the Christian faith, and it would not be many years before that faith would dominate the world if the pulpit would do for the temperance cause what it already has done for the cause of missions at home and abroad.

A Personal Greeting to Christian Endeavorers.

BY

MR. JOHN WILLIS BAER.

Secretary of the World's Christian Endeavor Union.



MR. JOHN WILLIS BAER.

Christian Endeavorers, your ears, please. In 1892 sixteen great nations agreed to suppress the slave, opium, and liquor traffics in a certain portion of Africa. Let us have a part in bringing sufficient pressure upon these same nations and others to secure to all so-called mission lands protection

from the awful evil experienced in the opium and liquor traffic. Ex-President Harrison has nobly said, "The men who like Paul have gone to heathen lands with the message, 'We seek not yours, but you,' have been hindered by those who coming after have reversed the message. Rum and other corrupting agencies come in with our boasted civiliza-

tion, and the feeble races wither before the hot breath of the white man's vices."

Experts show us that the liquor and opium traffics are two of the greatest obstacles in the way of progress of missions in foreign lands, and that so-called Christian nations are very largely responsible for the growth of these traffics. Did you know that

**Prohibition of
firearms and
liquors for
native races.**

the British Parliament has passed a law enabling the government to stop the exportation of firearms? British wars in recent years have been fought against enemies who were armed with British guns. German guns directed by German officers are being turned against Germany and her allies in China to-day. "Henceforth the policy of the powers must be to keep civilized weapons out of barbarous hands; and not to arm their enemies for their own hindrance and defeat. The gun-makers of Essex and Birmingham will lose profits, but Germany and England will be secure." England all too tardily has forbidden the exportation of firearms; may God inspire her and all other nations to stop the exportation of "*firewater*."

The need of the hour is to arouse the Christian church, and to encourage and assist it to shoulder its responsibility. Christian Endeav-

**World-wide
power of
Endeavorers.**

orers, lift! Mr. Parr, at the London Convention, said: "The attitude of the Christian Endeavor Society to-day will be the attitude of the church of Jesus Christ to-morrow." At the same convention, speaking to Christian Endeavorers, the chaplain to Her Majesty said: "It is you who make the laws. Your will definitely expressed becomes the law of the country. There is no government that would not at once change its attitude

and character if the whole Christian community should speak out." Christian Endeavorers, speak out! I am utterly opposed to allowing merchants, for the sake of private gain, to export quantities of liquor to heathen lands and thus hinder and defeat the work of missionaries who have been sent to those lands to Christianize and civilize the people. It is high time we presented a united front against this soul-destroying business, and protected native races.

Mr. Chadwick, at the London Christian Endeavor Convention, said: "We have gone seeking and saving individuals. God forbid that we should ever cease to do so. But is it not time that the church turned its attention to *causes* as well as *cases*? [The italics are mine.] Evil is organized, and it is only by organization of the forces of righteousness that we may expect to deal with the organized forces of iniquity. For example, it is not enough to pick up individual drunkards, and leave the organized force of liquor-sellers to make twelve drunkards for every one we save."

That is exactly what is happening in not a few mission lands. Missionaries are making one convert while the liquor-dealers are making twelve drunkards. Time and time again have I urged every society of Christian Endeavor to have a live temperance committee and at least four temperance meetings a year. The temperance committees now in existence will gladly enlist for this new phase of the old war, and I earnestly suggest to societies without temperance committees, that such a committee be organized at once. We must combat this evil, and it will be largely through temperance com-

mittees that a strong public opinion will be brought to bear upon "the powers that be." There will be meetings to arrange, petitions to be circulated, and many other methods to be tried, unless Christian Endeavor is recreant to its trust. Let us have genuine revival of interest in this subject, and deal with it as God would have us. *Now* is the accepted time. Christian Endeavorers, enlist!

Our Object, to carry out this Senate Resolution of Jan. 4, 1901:

In the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants, should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

The Native Races Deputation

Chairman: Rev. F. E. Clark, D.D.,
Tremont Temple, Boston.

Secretary: Rev. Wilbur F. Crafts, Ph.D.,
206 Pennsylvania Ave., S. E., Washington, D. C.

IT CAN BE DONE.

There is no other thing so great that can be done so quickly. If "Well begun is half done" the battle for the protection of uncivilized races against intoxicants is half won. By British laws and international treaties the natives of Africa are already under prohibition. British traders in the islands of the sea are prohibited to sell liquors to native races. Our Congress has passed a corresponding law, and our Philippine Commission has protected the natives there. There is a treaty for the whole Pacific buried in the pigeon holes of the "Great Powers," waiting for a world wave of Christian public sentiment to call it forth to life. Britain has adopted prohibition for opium in Burma, having learned that such traffics are bad for trade, besides hurting a nation in the court of international public opinion. American missionary societies have asked our country to initiate proceedings to release China from the treaty mandate by which England compels her to tolerate opium. Russia and Japan, both anti-opium, would help; but neither this nor other advance steps will be taken until an aroused public sentiment demands them. How busy we all are with our petty mint, anise and cummin when this weightier matter of the law claims for the time the supreme place in Christian thought! The Christian citizens of the Christian nations have the ability, and so the responsibility, to right these great wrongs. Let us have a mail box referendum in all civilized nations, each calling on his own government, as the United States Senate has called on all governments, to make such laws and treaties as will protect at least the uncivilized races, the wards of Christian nations, against all intoxicants and opium.

Wilbur F. Crafts

THE NATIVE RACES DEPUTATION

HONORARY PRESIDENT:
Lady Henry Somerset,
Vice World's W. C. T. U.
HONORARY SECRETARIES:
Misses Mary and Margaret
W. Leitch,
Midgwood, N. J.
Rev. Homer C. Stuntz, D. D.,
Head of W. F. Mission in Manila.
Rev. J. C. Hartwell, D. D.,
M. E. Bishop of Africa.
Rev. J. M. Thoburn, D. D.,
W. F. Bishop of India and Malasia.
Rt. Rev. W. C. Doane, LL. D.,
Bishop of Albany.
Rt. Rev. H. V. Satterlee, D. D.,
Bishop of Washington.
Rev. H. H. Russell, D. D.,
Capt. Anti-Saloon League.
Joshua L. Bailey,
Pres. National Temperance
Society.
Rev. F. E. Clark, D. D.,
Pres. World's Union of Christian
Endeavor.
Joshua Levering, Esq.,
Rev. J. G. Butler, D. D.,
Ex-Governor U. S. Senate.
Rev. F. D. Power, D. D.,
Sec. Congressional Temperance
Society.
Hon. Chas. Lyman,
Ex-Pres. Civil Service Commis-
sion.
Rev. Wilbur F. Crafts, Ph. D.,
Superintendent of The Reform
Bureau.
Mrs. Wilbur F. Crafts,
Sunday School Supr. World's
W. C. T. U.
Mrs. Mary H. Hont,
Supt. Scientific Temp. Education
World's W. C. T. U. and
Delegate to Franco-Angli-
catholic Congress.
Mrs. M. D. Ellis,
Legislative Supt. N. W. C. T. U.
Mrs. Ellen M. Watson,
of Non-Partisan W. C. T. U. and
Pres. Women's Missionary Soc.
Miss Carrie J. Curnahan,
Literature Supt. M. F. Woman's
Foreign Missionary Society.
Hon. S. E. Nicholson,
Sec. Anti-Saloon League.
Gen. John Eaton, LL. D.,
Commissioner of Education.
Gen. E. Whittelsey,
Ex-Sec. Indian Commissioners.
Rev. A. S. Fiske, D. D.,
Mrs. S. L. Baldwin.

This Deputation has presented a great petition for the above object to the U. S. Government, through Secretary Hay, who has agreed to initiate such a society.

The Opportunity of the Hour.

ADDRESS BY

MISS MARGARET W. LEITCH.

Formerly Missionary of the American Board in Ceylon.

AT SUPPLEMENT MEETING IN CALVARY BAPTIST CHURCH,
NEW YORK, DURING ECUMENICAL CON-
FERENCE OF MISSIONS, 1900.

Those who have spoken this afternoon have brought to us the cry of our suffering brothers and sisters in far-off lands:

The cry of myriads as of one,
The voiceless silence of despair
Is eloquent with awful prayer.
Oh, by the love that loved us all,
Wake heart and mind to hear their cry,
Help us to help them lest *we* die!

What makes it possible for these great evils to go on unhindered in heathen lands, especially in lands under the control of Christian governments? THE LACK OF AN AROUSED CHRISTIAN PUBLIC SENTIMENT IN CHRISTIAN LANDS MAKES IT POSSIBLE. How long shall immense quantities of rum, manufactured in this country, be poured into Africa to curse her people? How long shall American frontier saloons in our new islands disgrace us in the eyes of the natives and prove an almost irresistible temptation to our soldiers? JUST SO LONG AS PUBLIC SENTIMENT IN THIS COUNTRY MAKES IT POSSIBLE, AND NOT A DAY LONGER.

This is a government of the people. The men in the halls of the legislatures and of Congress are not **Who is the masters,** but the *servants* of the **responsible?** people. They have their ears to the ground. THE CHRISTIANS OF THIS COUNTRY FORM A BALANCE OF POWER. THEY HAVE BUT TO SPEAK THE WORD AND THEIR RULERS WILL TURN IT INTO LAW.

But before they *speak* the word they must hear the words; THEY MUST KNOW THE FACTS.

As we have listened to those who have addressed us this afternoon I am sure many of us have been wishing that all the delegates to the Conference could have heard those burning words; that ministers all over this country



MISS M. W. LEITCH.

could have heard and could tell out this story; and that newspaper editors could have heard and could give the message wings. Friends, **we can make them hear.** A full stenographic report will be published of all that has been and will be said on this subject in this Conference, together with the testimonies of many missionaries attending this Conference, who have sent in written testimonies regarding the traffic in their respective fields.

If copies of this report were placed in the hands

of preachers, officers of all kinds of religious organizations, editors, statesmen, commercial leaders, such as the officers of chambers of commerce, and sent to missionaries throughout the world, far-reaching and practical results would follow, by God's blessing.¹

To us here present has come the opportunity of a lifetime. It may be possible for us to do more for God and humanity within the next few months through giving wide circulation to this report, and through helping this cause by voice and pen, than we have done in our whole lives before. God will do His part. He has, by His Spirit, moved the hearts of those who have spoken. He can, by His Spirit, move the hearts of those who read and hear. Are we willing to enter into partnership with God?

**A call for
consecrated
lives.**

Thomas Clarkson, when on his way from Cambridge to London to deliver a prize essay on the slave trade, stood a long time by the side of his horse, on a spot which is now marked by an obelisk, meditating on the heart-rending facts contained in his essay; and at last he said within himself: "If these things are so, slavery must come to an end." Turning away from the alluring career opening up before him, he consecrated his whole life and all his

¹ This material will be more impressive in book form, especially for influential men, and it is our earnest hope that funds may be provided for sending not less than 10,000 presentation copies to *leaders of thought* in this and other lands. This book will be sold at very low rates for *bona fide* free distribution. Orders for this purpose should be sent to The Reform Bureau. Portions of it have also been issued for wider distribution in a sixteen-page illustrated periodical, the Ecumenical Conference number of *The Twentieth Century Quarterly*, published by The Reform Bureau, Washington, D. C. (210 Delaware Avenue,

property to the task of freeing the slaves; and, after thirty years of labor, he had the joy of seeing slavery abolished throughout the British possessions.

Face to face with this greater slavery—a slavery which enslaves not the bodies merely, but the souls of men—are there not some who, turning away from the pursuit of honor, pleasure and wealth, *will consecrate their whole lives and all their means to the task of opposing these gigantic evils?*

**A call to
missionary
boards.**

Will not the missionary societies take up this fight, making it an integral part of their work?² The removal of these two death dealing traffics in mission lands would be equivalent to DOUBLING THE MISSIONARY FORCE IN THOSE LANDS and the victory gained would react favorably on the work at home.

**An aroused
church the
secret of
victory.**

THE HOPE FOR THE REMOVAL OF THESE EVILS LIES IN AROUSING THE CHRISTIAN CHURCH TO USE ITS GREAT STRENGTH IN OPPOSING THEM.

We rejoice in the new and better policy which Great Britain has been led to adopt in restricting

N. E.), price one cent a copy, post-paid to any address. Every \$100 contributed for the sending out of presentation copies of this periodical to key men and women will mean 10,000 leaders informed and aroused. Every dollar will reach an hundred pulpits. All checks may be sent to The Reform Bureau, in trust for this particular object. Receipts will be returned to all donors, whose wishes as to the disposition of their gifts will be carefully carried out, and an audited cash statement will be published in due time, and copies sent to all donors. This report in both forms has been *prepared as a labor of love*. Any profits received by the editors will be applied to promoting the circulation of this testimony.

²“I believe the true anti-opium society is, or ought to be, the union of all the missionary societies. I believe we are making a great mistake in leaving a cause of this kind as a

the sale of opium and intoxicants in her newer possessions. She was led to adopt that policy largely through the efforts of the British Committee for the Protection of Native Races, in which every great missionary society of Great Britain and nearly all the great temperance societies are federated. When the Secretary of this Committee urges restrictive legislation on Parliament his words have great weight. The Christians of Great Britain are giving us an example of the value of solidarity of action. Such a committee is possible in Great Britain because of an aroused Christian public sentiment. This the British missionaries have helped to create by telling of the evils of the opium and liquor traffics when at home and in their letters from the field. They have done this because they realized that Great Britain had a large measure of responsibility for the existence of these traffics, especially in British dependencies.

We have been surprised that in this country we have so seldom heard missionaries refer, in their addresses, to the evils of the opium and liquor traffics in mission lands. Perhaps the omission was due to the fact that, until recently, this country had no foreign dependencies. This reason for silence no longer exists. God has entrusted to us millions of human beings in our new possessions. The Christian church must be aroused to protect these ignorant and helpless people from the rapacity of those who are opening liquor saloons and opium dives among them for purposes of gain.

specialty in the hands of certain persons outside the organizations of our missionary societies."—*Rev. J. F. B. Tinling, in Report of the Centenary Conference, London, 1888, Vol. II, p. 553.*

At the present time the churches in this country practically leave this great battle to the temperance organizations, which are but a thin line of skirmishers. These gigantic and deep-rooted evils WILL NEVER BE OVERTHROWN UNTIL THE WHOLE WORKING FORCE OF THE CHURCH MOVES FORWARD TO THE FIRING LINE.

It seems passing strange that the church has so long neglected to embody temperance reform as an *integral part of its work*. Perhaps it is no more strange than that a hundred years ago the Protestant churches of England and the United States had no foreign missionary organizations. The members read their Bibles, but failed to discover any call to evangelize the heathen world. We are filled with amazement to think that our ancestors, so clear-visioned in other respects, could have failed to see a duty which seems to us so plain. One hundred years from now our descendants will be filled with equal amazement as they look back at the churches of this generation to see that they did not include among their regular departments of work, a matter so vitally related to the progress of Christ's Kingdom at home and abroad as the suppression of the traffics in intoxicants and opium.

How can the change be effected? LET THE CHURCH EMBODY TEMPERANCE REFORM AS A REGULAR ORGANIZED DEPARTMENT OF ITS WORK, WITH COMMITTEES APPOINTED TO PROMOTE IT AS REGULARLY AS ANY OTHER PART OF CHURCH WORK.

The easiest mode of entrance in most churches for this new movement would be to secure the appointment of a Temperance Secretary or a Temperance Committee in the woman's missionary societies, Home and Foreign, in the young people's societies, and in the Sunday School. Also

among the regular committees of the Church itself should be a permanent committee on Christian reforms, including temperance, Sabbath observance, gambling, and impurity.³

The Methodist-Episcopal Church has the most thorough temperance organization of any denomination in this country. The basis of it all is total abstinence in the rules of the church. "The discipline provides for a permanent conference committee in every annual conference auxiliary to the Committee of the General Conferences; also for a district committee in every district, with the presiding elder as chairman, auxiliary to the Annual Conference Committee; and for a committee in every church appointed by the Quarterly Conference, with the pastor as chairman, auxiliary to the District Committee. No further organization is

³ In enlisting the church more fully in temperance work it would be a great advantage to have one whole day in the Week of Prayer devoted to this theme. Following the precedent of the Sunday School, this subject should be entered at least four times a year in the list of prayer-meeting topics, alike for churches and young people's societies, including always the fourth Sunday in November, so supporting the "World's Temperance Sunday."

A very good method of interesting young people both in temperance and missions, who would not study them directly, would be to form a "'Round the World Reading Circle," traveling from country to country, spending from one to four weeks in each country, according to circumstances, the leader watching tactfully to bring in both the missionary and temperance problems of the countries studied. A list of the least expensive books for this purpose can be had by applying with stamps to The Reform Bureau. This book should be used to furnish the temperance facts, in connection with other books referred to in these pages, and for the freshest missionary material one's own mission board may be consulted.

needed in this denomination, but only the faithful working of the disciplinary plan.”⁴

This movement has been inaugurated in another denomination — the Presbyterian. The Permanent Temperance Committee of that church has recommended that every local missionary society shall appoint a Temperance Secretary to see that this neglected department of missions shall receive due attention. It is the duty of that secretary to see that the problem is *studied* and *publicly presented* in due proportion with other aspects of the work.

The Secretary in charge of this department in one synod writes: “I hope to spend at least \$200 a year as long as I live in securing the appointment of temperance secretaries in missionary societies.” If there were a few more such earnest souls in every denomination it would not be long before the missionary societies would be permeated with temperance sentiment. As there are now ten in the church interested in missions to one in temperance, the enlisting of the missionary force would mean a great increase in the temperance ranks; and when the forces of temperance and missions are welded as one and mobilized for this crusade, it will not be long before the rank and file of the church is enlisted in the fight. The long-desired end will then be in sight for, as Dr. Josiah Strong has said, “There is no reform which the Christian churches of this country will unite in demanding from our government which they cannot secure.”

⁴ Extract from lette. from Rev. J. G. Evans, D.D., LL.D., Chairman of the Permanent Committee of the M. E. Church on Temperance and Prohibition.

Should there not be a National Federation of Churches in this country having as one of its great objects the enlistment of the Christian forces of the land in a united campaign against social evils? Many reform bills brought before Congress have failed to become laws because there were only individual effort and individual contributions to arouse the country to demand their enactment.

A well-known writer has said: "The great social evils about us that look strong enough to thrive through another hundred years might be routed in ten by a fighting federation of churches. We shall reach Christian union or at least unity sooner than by debate, sooner even than by singing 'Blest be the tie that binds,' by a practical federation of churches for reform work." The British Nonconformist Churches have moved in this direction and the "Non-conformist Conscience" has long been a factor to be reckoned with by the British Government and has had influence in shaping her new and better policy of restricting the sale of liquor in her newer possessions.

An encouraging precedent. An example of what may be accomplished when even a small portion of the church is aroused, may be seen in the success which attended the recent Anti-Polygamy fight. The Woman's Home Missionary Society of the Presbyterian Church was one of the first organizations to take up the fight. They did this as a regular part of their home mission work. They sent out a form of petition to all their local auxiliaries and asked them to secure signatures. The Reform Bureau, the League for Social Service, the Woman's Christian Temperance Union, the woman's clubs

and other organizations joined in the effort. The League for Social Service sent out carefully prepared literature on the subject to prominent editors and to 50,000 ministers of all denominations. The ministers were requested to bring the subject before their people at one of the regular church services, secure signatures at the close to a petition, and take up a collection for the movement. Many did as requested. Broad-sides were given to the press by The Reform Bureau, and many editors embodied them in editorials; mass meetings were held, deputations organized, resolutions passed and petitions were put into circulation, in which work the New York Journal took a leading part.

There were some who said, at the beginning of the movement, that it would be time wasted to sign petitions, as they would simply be thrown into the waste basket. To show the falsity of this statement, a gentleman in Washington offered a dollar each for every petition which it could be shown had been received by a Congressman and thrown away. That dollar still remains unclaimed. Public men know that a message from the people is just as sacred as a message from the President, and no public officer would dare insult the people by denying the sacred right of petition. Every petition received by a Senator or Representative must be regularly filed and printed in the Congressional Record. When from day to day numerous petitions on any subject are found appearing in the "Record" Congressmen come to understand that the country is aroused on that subject. Such large numbers of petitions, letters and telegrams were sent to public men regarding the Roberts case, that it was felt by them that it was

unquestionably against the will of the "Sovereign people" that a polygamist should secure a seat in Congress.

In the fight against the saloon and the opium dive similar methods would prove equally effective.

The Church responsible. If the Church of Christ has it in its power to protect those native races which are under Christian governments from these soul-destroying traffics; and if these traffics go on unchecked in the future, as in the past, will not God call the Church to an account? As surely as there is a God in heaven He will call the Church to account. As the Church is made up of individuals He will call each individual to account. He will hold each one of us responsible not merely for what we have done but for all that we had it in our power to do.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul doth not He know it? and shall not He render to every man according to his works?"

Moral Reform a Branch of Missions.

The International Reform Bureau claims kinship with all missionary societies because Moral Reform is a Branch of Missions—of foreign missions, of home missions, of city missions—inasmuch as moral environment influences conversion before and after, and inasmuch as it is God's plan not alone to save the soul in heaven, but to save the whole man and the whole community here and now.

TEMPERANCE, in the early stage of the movement to mitigate the evils arising from the use of intoxicating drinks meant, as the etymological meaning of the word implies, the observance of moderation in their use, when the aim was only to prevent drunkenness by appeals to the drinker. Among its more strenuous advocates it now commonly signifies total abstinence from such liquors. There have been, indeed, in every age, some persons who practised and advocated abstinence, some also who proposed laws prohibiting wholly or in part the sale of intoxicating beverages; but such persons were few and far between among white peoples previous to the beginning of the 19th century.

Ancient Civilizations.—Descriptions of the evils wrought by drunkenness and efforts to cure them are as old as literature. On the tombs of Beni-Hassan in Egypt, 5,000 years old, pictures are seen of drunken men carried home by their slaves after a feast, and of women also who are manifestly intoxicated. Wine was offered to the gods in connection with rites of the most bestial character. There was at least one advocate of abstinence, one prohibitionist in Egypt, in 2000 B. C., Amen-em-an, a priest, who is on record, in a letter to a pupil, as commending his pledge of total abstinence, taken with an oath, and insisting on its observance: "I, thy superior, forbid thee to go to the taverns. Thou art degraded like the beasts. God regards not the breakers of pledges." Chinese literature of the same period furnishes like utterances. In 2285 the emperor banished a man for inventing an intoxicant made from rice. Mencius declares that Yao the Great was an abstainer, and that during his reign virtue pervaded the land, and crime was unknown. A few years later, 2187 B. C., a drunken ruler led the people to drunkenness, which continued and increased for centuries. The anti-treating remedy was tried 202 B. C. in a law forbidding drinking in companies of more than three. This was unavailing, and so in 98 B. C. government ownership was tried, also without satisfaction. In 459 B. C. China adopted prohibition, with beheading as the penalty for liquor selling, and this policy has been generally followed in China since then. Whether because of this law or because of racial and climatic conditions or perhaps through all of these causes, missionaries and travelers at the opening of the 20th century reported so little drunkenness in China that special temperance efforts were unnecessary except in ports where European and American beer has been introduced. President James B. Angell, former American minister to China, declared in 1900 that while at Peking he did not see two drunken Chinese a year. The opium, which may seem to some a substitute, was seldom used except as a medicine until introduced by Europeans shortly before the Opium war of 1840. Japan, kindred to China, has a similar story of unusual freedom from the curse of drink, to which her statesmen have added successful prohibition of opium except as a prescription medicine, and of tobacco for all under 20 years of age, and all students in elementary and middle grades, any age. Japanese sake is the root of many a sad story of drunkenness, and at the close of the 19th century American beer halls became a popular novelty, prompting another novelty for the Japanese, temperance societies; but drunkenness has never been common in Japan. In India the gods of early times were shrewdly represented by the priests as very fond of intoxicants, and the people learned to drink with their

gods in their temples until drunkenness became so serious a social peril that both the Hindu and Buddhist religions required total abstinence by a rule that in the union of church and state was both a religious precept and a civil law. Mohammed's prohibitory law (Koran v. 7), prompted by drunkenness in Arabia, has spread abstinence among millions in both Asia and Africa. These three total abstinence religions, reinforced perhaps by the natural influence of tropical climate, produced such results that at the opening of the 19th century there was very little drunkenness among the tinted races, and the temperance problem among these races is largely how to save them from new drinking habits prompted by the white man's example and the white man's liquor traffic. Seventeen great nations have adopted two treaties to protect natives of Africa against distilled liquors, to which the United States Government has asked that a final world treaty be added to prohibit the sale of all intoxicants and opium among all the uncivilized races of the world.

Modern Christian Nations.—Among the white races in the "Christian nations," we find that intemperance has wrought greater havoc and has yielded less readily to remedies applied, which until recently have not been, as in the Orient, total abstinence and prohibition, applied in the name of religion and backed by civil power, but moderation offered without the imperatives of either religion or civil government. The Bible's teaching on this subject is not so clear as to be beyond controversy. In one passage it seems to proclaim total abstinence in the strongest terms (Prov. 23:31), but there are other passages where wine is spoken of with favor. One class of commentators hold that wherever wine is spoken of in the Bible favorably the reference is to unfermented wine, but other commentators insist that this is not proven and declare that the Bible goes no farther than condemnation of drunkenness and exhortation to moderation. This was the generally accepted interpretation up to the 19th century, before which preachers usually condemned only the "abuse" of distilled liquors.

Greece and Rome were founded on a "basis of hostility, sentimental and legal, to the use of intoxicating liquors," and were strongest while they held to that attitude. Plato taught that men should not drink wine at all until 30 years of age, and but sparingly from 30 to 40, when they might indulge increasingly to old age. Demosthenes was a total abstainer. Most of the Greek worthies uttered warnings against wine. But this early virtue was relaxed for the worship of Bacchus, and with it came political decay and subjection to Rome, which had adopted the earlier temperance code of Greece. Romulus is reputed to have been a most radical prohibitionist. A husband was authorized to kill his wife for drinking wine or committing adultery, and men were forbidden to drink wine before 30 years of age—this law doubtless borrowed from Greece. Libations to the gods were in that age in milk. In 319 we first hear of a libation promised to Jupiter of a "small cup of wine." The worshipper could not be expected to be more temperate than his god. And so with other arts of Greece its wines and worship of Bacchus were adopted, and wines came to be used increasingly. The end of the republic is synchronous with the beginning of drunkenness. By Pliny's time the drunkenness of men and women had become notorious. Drinking wagers were the entertainment of feasts. One man was

knighted as Tricongius, the three-gallon knight, for putting away that much wine at one time, and another was "celebrated" for drinking twice as much. With Bacchus came Venus, and so Rome went down the three steps to the grave of nations: moral, physical, political decay. Up to this time distilled liquors were unknown. The drunkenness thus far described was upon wine.

Ancient European Tribes.—Among the rugged German tribes and the Britons drinking was common, but less excessive, and they were better able to bear it. They drank a sort of beer prepared from barley and wheat, sometimes using the skulls of their enemies for their cups. Quarrels often arose, ending in bloodshed. Drinking was encouraged by the theory that in drink men were most sincere, throwing off disguise, and also most open to deeds of heroism. Drinking, however, was by no means so general among these tribes of Germany and Britain as among the Romans. Queen Boadicea, addressing her soldiers, 61 A. D., after condemning the intemperance of her foes, said: "To us every herb and root are food, every juice our oil, and water is our wine." But the Romans brought in the art of wine-making, which led the native Britons to such increased drunkenness that the Emperor Domitian ordered half the vineyards cut down.

Great Britain.—In the Roman period we find the "public house" or "tavern" developing, where drink, with games, was the centre of social converse, not alone for travelers, but for people of the vicinage also, especially in Britain. The Roman emperors from 81 A. D. to 276 A. D. made some efforts to counteract the increase of drunkenness in Britain, which the introduction of wine-making had caused, but in the last-named year the restriction of vineyards gave place to imperial permission for unrestricted production and drinking of wine. The public houses became such centres of drunkenness that they were put in charge of clergymen,* the first appearance of the theory that liquors would be harmless if sold by "persons of a good moral character." But for this or other reasons or both the drunkenness of priests increased, and they were warned by their superiors to keep away from alehouses and taverns. In 569 A. D. a church decree, said to be the only decree of the British State Church on intemperance, imposed a "penance for three days" on priests who got drunk when about to go on duty at the altar. The decree also imposed penance for 15 days on those who got drunk "through ignorance," for 40 days in case it was through "negligence," for three quarantines if "through contempt." One who "forced another to get drunk through hospitality" was to be punished as if drunk himself, and one who got another drunk out of "hatred," or in order to "mock" him was to "do penance as a murderer of souls." Notwithstanding all this penance, drunkenness increased—every wedding, funeral and holiday being an excuse for excess, culminating in "the twelve merry days" of what came to be called, because of its debauchery, "anti-Christmas." In the 7th century the public house became the rendezvous of the Anglo-Saxon "guilds," a word meaning that each paid his share, in which men of the same trade, masters and men, met together to talk and drink. The Danish invasion reinforced drinking

*Bishop Potter take notice.

habits, for the Danes had been accustomed to drink to the gods. The Norman invasion still further reinforced drinking by introducing French and Spanish wines. Vineyards were generally attached to religious houses. Drunken revels of the nobility are often mentioned in writings of this period. In the 13th century temperance reform consisted of efforts to substitute light wines for beer and ale. In the next century the reverse policy came into favor, and "church ales" filled the place now occupied by strawberry festivals in raising religious funds. Two hundred years after, these "church ales" were denounced by church leaders, but the national drink was too strongly entrenched to be dislodged from popular favor by banishment from ecclesiastical finance.

Restrictive Legislation.—Late in the 15th century Henry VII. of England began the license system in efforts to secure at once restriction and revenue. Henry VIII. added to these laws, and attempted to prevent adulteration. It was in his time that the custom of transacting business over drink originated. In his time also distilled liquors, then called "ardent spirits," were introduced into England from Ireland. During Elizabeth's reign added restrictive legislation attested the insufficiency of what had preceded and the increase of drunkenness. Liquor selling became a crown monopoly, let out for fee or favor. Home consumption was discouraged, but exportation was promoted, and the queen herself exported liquors for profit. In this Elizabethan era the modern "club" began, in which men of high social standing were brought together for political or literary conversation, with drinking as a feature. In the reign of the Stuarts and Hanovers, the ale house came to be "the poor man's club." Restrictive liquor laws multiplied from reign to reign until in three centuries from the beginning of the 15th century there were as many as the years. But drinking and drunkenness increased. The average of British spirits distilled rose from 527,000 in 1684 to 3,601,000 in 1727—this besides all the malt and vinous liquors. Retailers of gin put out signs that customers could get "drunk for a penny, dead drunk for two pence, and have straw for nothing." High license for gin was tried for a temperance measure in 1736. The protests against this law and the support of it by good men constitute the first real temperance agitation in Great Britain. From that time there have been frequent efforts to restrict, and constant pleas for moderation, and more recently for total abstinence and prohibition. About all the prohibition secured in Great Britain has been for Sundays, on which day liquor selling is forbidden, except to bona fide travelers in Scotland, Ireland (except five cities), and in Wales, but not yet in England, though strongly demanded. Legal efforts in Great Britain are chiefly devoted to securing "local control," corresponding to "local option" in the United States. Movements for total abstinence, which were given great impetus by Father Mathew and John B. Gough and have been fostered by numerous "teetotal" organizations, have been in Great Britain more successful than legislative temperance work. An increasing minority of the clergy in the State Church and the Roman Catholic Church are abstainers, and an increasing majority in the non-conformist churches, but an effort in 1903 to exclude liquor sellers from Wesleyan lay offices was unsuccessful.

British Colonies, however, outrank all other commonwealths in temperance reform, Canada showing a consumption of less than five gallons per capita, Australia about 15, which are respectively about one-fourth and three-fourths of the consumption in the United States, which has the smallest liquor consumption and the largest area of prohibition of any Christian nation when the white population of the entire jurisdiction in each case is brought into the comparison.

United States.—The first settlers in the American colonies brought with them the European usages in drinking, and down to the 19th century liquors were a part of the usual entertainment at an American ordination of a preacher, or dedication of a church. Elders manufactured, and deacons sold these liquors. Increasing drunkenness only prompted appeals for moderation and more restrictive laws.

The Modern Temperance Reformation is generally traced to the protest against the use of distilled liquors made by Dr. Benjamin Rush, a physician of Philadelphia, in 1785. He persuaded his associates of the Philadelphia College of Physicians that the habitual use of distilled spirits was unnecessary, and they united in an appeal to Congress in 1790 to "impose such heavy duties upon all distilled spirits as shall be effective to restrain their intemperate use in the country."

One year previous, in Litchfield, Conn., the first society pledged to abstain from distilled spirits was formed. No other known society down to 1826 did more than "discountenance the too free use of ardent spirits." Dr. Rush in 1811 persuaded the Presbyterian General Assembly to appoint a committee to act with others in devising remedies for drunkenness, which was confessed to have seriously invaded the churches. (In 1784 both the Methodists and the Quakers had enjoined their members not to sell or use "spirituous liquors.") In 1812 Dr. Lyman Beecher preached a series of temperance sermons which gave a great impetus to the new reform. In 1826 temperance societies generally pledged their members not to moderation, but to abstinence from distilled spirits. All except a few radicals regarded beer and wine as temperance drinks until in 1836, at the second National Temperance Convention, composed of delegates from temperance societies and churches, after a full discussion, it was resolved that the only effective basis for temperance work was total abstinence from all drinks that can intoxicate, including beer and wine and all fermented as well as distilled liquors. On that platform was organized the American Temperance Union, the first national total abstinence society. The "Washingtonian Movement," which began in Baltimore in 1840, reinforced by the eloquence of John B. Gough in 1842, led many thousands of hard drinkers to take the pledge, who with others were organized in fraternal societies. The Sons of Temperance were organized in 1842. The Rechabites were introduced from England the same year. The Good Samaritans started in 1847, but have declined since the War. The Good Templars organized in 1857. Temperance societies, in the decade beginning 1850, had generally reached the conclusion that the best legal remedy for the evils of drink was Prohibition (q. v.). The movement toward that standard was checked by the War, which, with the introduction of German lager in popular saloons, that afforded social fellowship and amusement and music, increased drinking, and when the War was over pledge-signing movements were renewed, especially the "ribbon clubs," in

which all who took the pledge "showed their colors" in red or blue. In 1872 came the woman's temperance crusade, in which refined women went in companies to saloons with prayer and song, urging the proprietors to give up the business. Out of this grew the greatest of temperance organizations, which now has branches in almost every American city and in nearly all foreign lands, the Woman's Christian Temperance Union, whose most influential leader was Frances E. Willard. Its first work was mostly to reform drunkards. Later it dealt more with prevention, especially child training and prohibition. The organization finding other vices associated with drink, broadened to include "forty departments" of reform work, aiming to right all the social relations of men to each other. In 1865 the National Temperance Society and Publishing House succeeded to the American Temperance Union. The new society was largely devoted to furnishing prohibition literature. The decade from 1880 to 1890 was characterized by efforts to secure State constitutional prohibition in many States, and although only a few of these campaigns succeeded, the total vote for prohibition was 49 per cent of all the votes cast. Another important legislative movement was that by which in thirty years preceding 1902 scientific temperance education, under the lead of Mrs. Mary H. Hunt, of the W. C. T. U., was made compulsory in all the schools of the Republic. The radical temperance men organized a "Prohibition Party" in 1872, the vote of which had grown in 1900 to 209,936. In 1895, railroads having generally begun to require total abstinence of employees, and many other business houses having adopted that policy, Congress ordered an investigation in all lines of business of "The Economic Aspects of the Liquor Question," the summary of which was: "More than half of the establishments reporting require in certain occupations and under certain circumstances that employees shall not use intoxicating liquors." In 1899 Congress passed the first national prohibition law for white men, prohibiting the sale of even beer and light wines in army "canteens," which law was re-affirmed in two years, and in 1903 was followed by laws excluding liquor from United States immigrant stations and the Capitol, in further development of the policy of prohibiting liquor selling in government buildings. Then national temperance efforts turned to preventing interference with State liquor laws by outsiders under protection of national powers of "interstate commerce" and "internal revenue," in order to give free scope to the growing policy of local prohibition which, with other forms of prohibition, was reported in 1904 to have extended to two-fifths of the population.—*W. F. Crafts in Encyclopedia Americana.*

[The limits set to this article made it necessary to omit much that the writer would have been glad to add, but he felt that newest facts could best be spared, and so neither the temperance work of the Reform Bureau nor that of the Anti-Saloon League nor other new and recent movements are described. A much fuller and yet brief history of the temperance movement is given in my "Temperance Century," which ranges from 4000 B. C. to the present (see inside first cover), which is to be revised in 1905 as "The World Book of Temperance." It will aim to include in brief the important facts about temperance work among white peoples that have not been included in this book. A much fuller work will be the New Voice Temperance Cyclopedia.]

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